



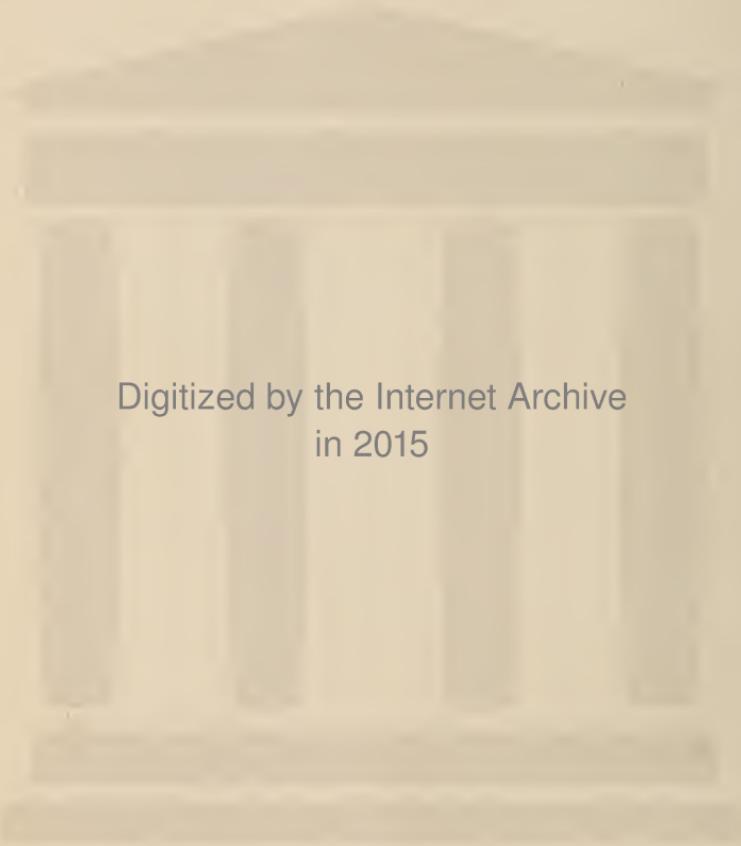


Division I

Section 7

No. .....





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THE

# MISSIONARY REVIEW.

*[of the World]*

Nil Desperandum, Christo sub Duce.

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# THE MISSIONARY REVIEW.

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*Nil Desperandum, Christo sub Duce.*

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VOL. X.      DECEMBER, 1887.      NO. 12.

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## I. PROSPECTUS OF THE "MISSIONARY REVIEW OF THE WORLD" FOR 1888.

**A** Monthly, devoted to the Interests of Christian Missions: Undenominational, International, Independent and Aggressive.

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### THE SCOPE AND PURPOSE OF THE REVIEW.

The MISSIONARY REVIEW, established by the Rev. R. G. Wilder, and conducted by him with singular ability and efficiency for ten years past, on account of failing health, he is constrained to relinquish, and, at his earnest request, the Rev. J. M. Sherwood and Dr. A. T. Pierson have consented to accept it as a solemn trust, that it may be continued under their editorial control and in conditions that will secure enlargement and a much wider circle of readers and of influence on the missionary work of the age. Accordingly, the MISSIONARY REVIEW has been transferred to them, with its subscription list, unpaid accounts, and good will, and at the close of the present volume, which will be completed by Mr. Wilder, Messrs. Sherwood and Pierson will assume the responsibility of its editorship and of its regular issue in the future, beginning with the January number, which will commence Vol. XI of the Magazine.

It is the purpose of the editors to *enlarge it one-fourth* at the start, making it a *Monthly of 80 pages*, greatly improve its mechanical appearance, secure for it the best publishing facilities, extend its scope and vastly add to its intellectual and literary attractions, hold it steadily to the sacred purpose that called it into being, work it along the great lines already marked out for it, bring it

into harmony with the great missionary agencies and movements of the times, and seek to cover the whole ground of missions of all denominations and boards of management—in a word, to make the **MISSIONARY REVIEW OF THE WORLD** such in *fact*, as well as in *name*—a Review truly Representative of the Spirit, Policy and Work of Modern Missions in their unity and entirety, and abreast of the movements of the Church in every section and land of Christendom in its prosecution of the Cause which grows more urgent, hopeful and glorious as the years of this stirring and wondrous age come and go.

The **MISSIONARY REVIEW OF THE WORLD** will embrace the following *Departments and Features*:

### *I. The Literature of Missions.*

We shall studiously aim to give to the **REVIEW** a high literary and intellectual character, putting it in this respect on a par with our best *Quarterlies* and *Literary Monthlies*. The **Missionary Literature** of the world is already rich in materials, and is rapidly increasing in breadth, and in the power of inspiration and instruction. The annals of the past, and all new discoveries and progress in this department, will be laid under generous contribution, to impart value and interest to the pages of the **REVIEW**. The ablest pens available, and in all parts of the wide field, will be enlisted in this service. Essays, addresses, biographies, missionary sermons, travels, discoveries, missionary life, and discussions of the vital themes and questions relating to policies and methods which will arise from time to time in the wide field of the world's missions, will combine to inform, interest and inspire the friends of the cause. A sharp eye will also be kept on the current issues of the press, at home and abroad, and whatever appears in books and periodicals of special interest to missionary readers, will be brought to the attention of our patrons. *Each month will give a resumé of current discussion and press contributions to the Literature of the missionary work, so far as we can make it available.*

### *II. Missionary Organizations.*

As far as our space will permit, we shall give a detailed account in each number of some specific part or parts of the general field, and of the particular societies operating on it, so arranged and apportioned as that the *entire missionary field of the world* shall be embraced in our report of the year, and due attention given to

all important missionary organizations and agencies known to exist. Thus a bird's eye view of the universal life and operations of the grand missionary cause will be given in each volume. *It will be a yearly epitome of the History of Modern Missions.*

### *III. Correspondence and General Intelligence.*

The editors intend to put themselves *en rapport* with all the chief Missionary Societies, Missions and workers in all lands; they will establish centres of correspondence in every part of the field, so as to ensure the latest and most reliable intelligence from every available quarter, and co-operate with all the friends of missions in pushing the Missionary Cause to the front and in imparting increased power and efficiency to the vast machinery of missions. They will studiously aim to make the *MISSIONARY REVIEW* a *focal light and guide to "the whole sacramental host of God's elect," moving in concert for the subjugation of the world to Christ.*

### *IV. The Progress and Fruits of Missionary Work.*

A comprehensive statement of the leading missionary events of the month, embracing the receipts, disbursements and operations of the various societies, items of special interest from the various fields, facts, statements, experiences and appeals bearing directly on the missionary cause, and whatever else will be of special interest to all engaged in the work. *This will furnish a practical summary of what has been attempted and accomplished during each month.*

### *V. The Statistics of the World's Missions.*

This department will be emphasized and made of the utmost interest and value to the friends of missions everywhere, and especially to pastors and those who conduct the Monthly Concert. It will be a unique and leading feature of the *REVIEW*. No pains or reasonable expense will be spared to obtain the fullest, and latest, and most reliable figures and statistics of the world's entire missionary operations, both in the Home and Foreign field, and so to classify, arrange and tabulate them as to make them of the highest practical value. The labor will be immense, but *the result will be worth more than the price of a year's subscription to every pastor, every public library, every missionary society, and every intelligent friend of the cause.*

### *VI. The Monthly Concert of Missions.*

Special endeavors will be put forth to make this institution increasingly attractive and profitable, and to suggest topics and methods in aid of pastors and others in the conduct of it.

VII. *Editorial Notes on Current Topics*, of special interest to missionary circles.

We congratulate the friends of missions that we have been able to secure as Publishers, Messrs. Funk & Wagnalls, 18-20 Astor Place, New York, by whom the REVIEW will hereafter be published. This enterprising house is too well known in the book world, and in religious circles, to need any introduction or endorsement from us.

The first number of the enlarged REVIEW, beginning a New Series, will be ready early in December.

J. M. SHERWOOD,  
A. T. PIERSON, } EDITORS.

New York, October 1, 1887.

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FUTURE OF THIS REVIEW.

It is with devout gratitude to God that we are now able to inform our subscribers of the arrangement made for the future conduct of this REVIEW. Two associate Editors, of long and large experience—the Rev. J. M. SHERWOOD, D.D., now Editor of the *Homiletic Review*, and the Rev. A. T. PIERSON, D.D.—have consented to assume its conduct, as above shown, with a purpose to enlarge, improve, illustrate, beautify and enrich it, so as to make it, with God's help, the most valuable and perfect Missionary Review in the world.

These brethren need no commendation from us. Their work has been before the public these many years, and furnishes a better guarantee of fidelity, ability and excellence in such work as they now take in hand, than any human words can furnish. We congratulate our subscribers on the certainty that they are to become great gainers by the change now effected. Yet it is with great sorrow that we find ourself obliged to relinquish the work which has been such a source of constant joy to us the past ten years. We yield only to imperative necessity. In these few last words in the REVIEW we desire to express warmest thanks to the many friends and subscribers who have showed their ready appreciation of our aim and efforts from the first, and have sent kind words of encouragement and have continued their subscriptions to the present time. To the few who have fallen in arrears, while cherishing no unkind feelings, we would say, pay all your arrears to our successors, thus helping them support the REVIEW and increase as much as possible the avails to go directly to the work in Foreign Missions.

Many very dear friends have written us in terms of most touching sympathy since we became too disabled to reply. God bless them with His choicest gifts and graces.

Our prayer is that God will make this REVIEW an organ of great efficiency in rousing and enlisting the churches of Christendom to do their utmost to hasten the time when the "heathen shall be given to Christ for his inheritance and the uttermost parts of the earth for his possession."—[ED. MISSIONARY REVIEW.

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## II. AM I CALLED TO BE A FOREIGN MISSIONARY?

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CONTRIBUTED.

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When the question of going into foreign missionary work is brought up, many say they do not *feel called*. They have heard of those who have felt impressed, or who have felt an impulse toward the work, etc. Beyond doubt God has by such feelings led some into our foreign mission field; others may yet be dealt with in the same way. But the question is: Shall I wait for these feelings? Shall I stay out of the foreign missionary work because these feelings do not come? If I have not purposed giving my entire life to Christ's active service, then what I need is consecration. But if this consecrated purpose has been made, is not judgment to enter largely in determining the place of my work?

A young man reached New York one evening after dark. He was on the Lord's business, and it was important that he find a certain house that night. He knew the street but did not know the number of the house, and the rest of his information was vague. First he knelt and asked for guidance; second, he thought over all the facts in his possession and reached the best conclusion in his power; third, he struck out on a rapid walk. Shortly he was ringing the door-bell of the desired house. Let us begin with earnest prayer for guidance, follow this with a careful survey of the facts in hand and the use of our faculties of judgment and decision, and finally make an earnest effort to reach the place chosen.

What single syllable in the Word makes any distinction between the home and the foreign field? Has God built a wall around China, or is that man's work? Surely God has not drawn a boundary between the United States and Mexico, or said, "No Christian doctor, no Christian school teacher, no gospel minister is to cross the Rio Grande unless he feels a special inner impulse? What a parody is this doctrine on the sacred truth of the blessed Spirit's guidance. I am to use the brains which God has kindly given me in deciding between work in New York and Boston, but I am to wait for certain quantities and qualities of feeling before deciding on Canton or Calcutta. There is such a belief among many Christian people, but we had better not lay aside the commandment of God to hold the tradition of men.

What we need to-day is more of the love of the Saviour, who, when He saw that the multitudes fainted and were scattered abroad as sheep having no shepherd, was moved with compassion. What we need is more searching the Scriptures; and as we read the clear commands we must have that high loyalty which can say, "I came not to do mine own will, but the will of Him that sent me."

While deep in prayer and thought, the question came, Can this impression, that there is need of a special call to the foreign missionary work, be of God? No, for it retards the work of God. No, for it is not taught in the Word of God. Then from whom is it? And again the question came, If the adversary set himself to put back the forward missionary move, what would be his very shrewdest plan? Well, the great mass of the thirty million Protestant communicants he could dispose of easily, for they "seek their own, not the things which are Jesus Christ's." Some, he might influence by pleading the need of home work; he might lead others to think meanly of themselves and stay out on the ground of a false humility; he could puff others full of pride to think themselves too good for the work. But here is a band of fervent young Christians who long to endure hardness as good soldiers of Jesus Christ. To have them is to win the day. He dares not suggest selfish considerations. If he would lead them to disobey, it must be by talking obedience. He urges taking orders direct from Christ. Who contradicts? But did not Christ give the missionary commission? He presses the importance of being led only by the Spirit. May never a line be written which shall seem to undervalue the guidance of the Holy Spirit. "If we live in the Spirit let us also walk in the Spirit."—Gal. 5:25. Our first quickening and our continuing in life is the work of the Spirit. Let then our every motion be the movement of the Spirit. "For as many as are led by the Spirit of God, they are the sons of God." Who longs for this more than we? But did not the Spirit put on record the missionary commission? And is it not His office to bring Christ's words to our remembrance? Surely it was such as this argument Paul meant when he said, "Satan himself is transformed into an angel of light." And he patches his argument with mutilated Scripture. Thank God, we are not ignorant of his devices, and we answer: It is written, teach all nations; it is written, preach the Gospel to every creature.

There came to David at Ziklag (2 Chr., 12:8-15) certain Gadites "whose faces were like the faces of lions, and were as swift as the roes upon the mountains." We imagine we see the army of David. It is the first month when Jordan had overflowed all his banks. The enemy on the other side think themselves protected by the deep and rushing water, and are doing every kind of damage to the cause of God's anointed king. Some must dash into the

water and make a vigorous cut at the enemy. Who are these chargers to be? David sends his couriers crying out for volunteers. There is difficulty and danger. Some hesitate. One says, "Let David pick his men"; another, "None should rush in there without special orders." Yes, yes, David intends to pick his men; David would have none go without his special order. But he is a true general; he would pick from the readiest volunteers, and would order those who are eager to take orders. Some fear, these hesitate, those delay. Now the messenger has neared the band of the Gadites. Do they once mention the danger, the difficulty? Their faces were like the faces of lions—stamped with daring and determination. Do they say, "Because there is special hardship only those should go who are called out by name"? Do they hesitate till others have offered themselves? Do they delay till the critical moment has passed? It seems to me their lion-faces brighten, there is a gleam in every eye, the decision of each is instantaneous. Ezer vies with Obadiah, and Eliab vies with Mishmennah—which can first reach David and offer his services? Yes, after David has once cried out for volunteers, he must name by name every man of such men whom he desires to *exclude*. These are they that "put to flight all them of the valleys, both toward the east and toward the west." God catalogues the eleven chiefs among the heroes, with the comment, (R. V.) "He that was least was equal to an hundred, and the greatest to a thousand." Would to God for one million Gadites to-day!

The above is the substance of a short address by one of the Foreign Missionary delegates at the Northfield Convention. The words of the other delegate who followed him are so pertinent and forceful that we are constrained to give the following brief extract:

What is a call to the foreign mission field? It may come through a human instrument. Samuel was called thrice. But he knew not that the Lord called him until a human agent, Eli, told him. (1 Sam. 3:8-9.) What was Nehemiah's call? It came through Hanani and his companions. Through them he learned of the needs of Jerusalem and the afflictions of his people. The need was the call. "When I heard these words," he says, (Neh. 1:4.) When he heard of the need, he wept, fasted, prayed, claimed the promises of God, made his request of the king, and started on his journey. What was Esther's call? It was the need as presented by a human instrument—Mordecai. (Esther 4:7-9.)

Study the lives of missionaries. One after another have been led to the work by reading of the need. What call did Maria Mathsdotter receive as she followed the reindeer over the silent hills around her father's house? The needs of her people called her. She wept and prayed for the ignorant Lapps, until their condition forced her to decide. Their need was the voice of God calling her. It took her three years to learn the Swedish language. Then, clad in otter and reindeer skins, with the Lapland skidders on her feet, she walked in Winter 600 miles to Stockholm. It was a long journey over the dreary

mountains and dismal forests. But success crowned her efforts. The Lord was with her. The king of Sweden granted her request. Her people were provided with schools and churches.

In this as in other cases God spoke through the *need*. Do not wait for a *special* call to the foreign field. Do not wait for an avalanche to strike you, or for a sheet from heaven to be let down. When Jehovah addressed Elijah, was it through the *strong wind*? Was the Lord in the *earthquake* or in the *fire*? Listen to the "still, small voice." It floats across the ocean. The millions of India, China, Japan, Africa, are crying, "Come over and help us." Who are under more obligation to go than *we*? An English lady who often gave gifts to our mission in India was one day thanked by my mother for some act of kindness. With an earnest look she said: "You are under no more obligation to go down and teach the women in those huts than I am." Was she right? Are any men under more obligation to go to the heathen than *we*?

In the greater *need* abroad we hear the call of God. In the greater *success* abroad we hear the call of God. "Bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1.) "Go ye into all the world, and preach the Gospel to every creature." (Mark 16:15.)

#### SECRET OF GOD'S WILL.

I sought the secret of thy will,  
But Lord I did not know  
Thy lowly life; thy heavy cross  
Life's plan and purpose show.

I thought some special path and plan  
Bearing my name I'd see,  
Instead, I found in Jesus' life,  
Footprints for such as me.

To save the lost His aim, so mine  
Poor, hungry ones to feed,  
Weak, sightless eyes to turn to light,  
Sore erring feet to lead.

Since Jesus' life reveals God's will,  
Surely I'm in His way,  
When choosing rough, dark mountain paths  
To find the sheep who stray.

To be like Him I ask to hold  
My light where it is dark,  
To carry bread to those passed by;  
Lord, let this be my part.

Thus preaching Christ where yet unknown  
God's world-wide love I show,  
And since for this Christ lived and died  
God's will for me I know.

### III. WOMAN'S FOREIGN MISSIONARY BOARDS AND WORK.

Vol. IX, p. 498.

#### I. WOMAN'S UNION MISSIONARY SOCIETY—ORGANIZED 1861.

	Auxiliaries.	Bands.	Missionaries.	Zenanas.	Schools.	Pupils.	Income.
1885 . . . . .	26	141	49	566	78	2,881	\$28,683.18
1886 . . . . .	27	138	53	473	89	3,187	34,737.00

We watch with peculiar interest every aggressive step taken by this Mother of American Women's Societies. It yet remains for *some* society to so lay hold of God's strength as to originate and believably undertake measures adequate to give the Gospel to every heathen woman and girl.

Miss Gardner; who has won a place in the prayers and affections of many a mission circle, writes from her Calcutta Orphanage:

"I am again in the far-off land, surrounded with strange sights and sounds. Strangest of all that which meets my ear when I step out into the compound and am greeted as 'Mamma' by 120 children. The motherhood has descended upon me so suddenly and the offspring is so numerous that the nursery rhyme of my childhood has become the actual fact of my life. The youngest child is a wee little one three months old, and one of the oldest girls is at this moment with her mother and sister talking to her lover in the next room.

"A Calcutta pupil leaving school for the distant home of her husband, took with her a copy of the Gospel of Matthew. For a long time nothing was heard of the girl. One day a woman came to the school asking for a copy of the Gospels. She was sent by the Bo, whose husband had, in a fit of anger, torn up the book. The woman said it was the only bit of comfort in the girl's life; that she could not live without it, and had sent for it.

"Dr. Reifsnyder reports eight hospital patients, and over 14,500 treated at the dispensary. Those who met last Friday to bid farewell to Dr. Mary Gale have added another chord to their strong interest in the Margaret Williamson Hospital."

Home Administration, Printing, Rent, etc., \$1,605.36.  $\frac{\$ 1,605}{34,737 - 1,605} = 4.84$  p. ct.

#### II. WOMAN'S PRESBYTERIAN FOREIGN BOARDS.

##### I. WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, PHILADELPHIA, 1870.

Miss S. W. Du Bois, 1334 Chestnut Street, Philadelphia, Pa.

	Auxiliaries.	Bands.	Circulation Woman's Work.	Circulation Children's Work.
1885 . . . . .	1,267	1,213	15,000	21,000
1886 . . . . .	1,267	1,300	17,300	29,000
	—	—	—	—
		87	2,300	8,000

	Missionaries.	Teachers and Bible Readers.	Schools.	Scholarships.	Income.
1885 . . . .	124	102	152	376	\$119,878.08
1886 . . . .	119	87	137	526	129,719.30
	—	—	—	—	—
	5 less.	15 less.	15 less.	150	\$ 9,841.22
Printing, Office expenses, Salary, etc., 1885, \$1,596.66 = 1.34 per cent.					
" " " 1886, \$1,951.00 = 1.52 "					

The 17th Annual Report has a message for every Presbyterian woman in its reference to *special objects for effort*, as the support of a teacher in Mynpurie, and of a school-house at Vage, where Miss Thiede has been doing pioneer work, living in a mud house, with no school-house within a radius of five miles.

In *special reasons for rejoicing*—over ten professing faith in Christ in the Dehra school, and six in the Canton school for women, and eleven in Miss Ballagh's school and over the record of such a day as Miss Seeley experienced.

In April she opened a girls' school at Ajetganj, five miles from Mynpurie. After a tedious journey, she was met by the Pundit, who greeted her cordially. Crowds gathered to catch a glimpse of the white face, so seldom seen in villages. At last she reached the Pundit's home, and asks you to imagine her surprise and pleasure at meeting 31 girls and 6 young high-caste women seated in a comfortable enclosure awaiting her. The names were taken and when she was ready to sing some hymns she asked the men to retire. Whereupon sixty women uncovered their faces and rushed towards her. After a delightful hour, as we rose to go, the Pundit's mother caught hold of her and said, "You cannot go; we have not heard half enough yet."

Above all here are *special calls for prayer*. Taking all fields, the refrain of the year is certainly one of sadness, lament over little fruit.

Let us alone in our closets listen until we catch the full meaning of this refrain—one worker is disabled because of poor health; another laments over lack of aggressive work among native Christians; from many stations come news of but few, if any, conversions. The key-note of this year is a sad consciousness of not possessing all the power which God has for his messengers.

May it be that we at home are largely responsible for this? If our mission fields are parched is it because there has been no praying Elijah, or perchance he did not send seven times to inquire for the answer to his prayer? Can the Master say to us, "She hath done what she could," while within our bounds there are 600 churches that have no Women's or Children's Foreign Missionary organization?

If every Sabbath sunset hour finds 20,000 Presbyterian women praying for the outpouring of God's spirit on their Missions, shall we not realize *this year* the promise: "Ask ye of the Lord rain. \* \* \* And He shall give them showers of rain."

## 2. WOMAN'S PRESBYTERIAN BOARD OF THE NORTHWEST, 1870.

Miss G. H. Laflin, Room 48, McCormick Block, Chicago.

	Teachers					Home Expenses.	p. ct.
	Mis	and	Bible Readers.	Schools.	Income.		
1885.	975	531	61	48	98	\$65,779.21	\$4,136.24=6.71
1886.	947	582	60	54	109	67,059.82	4,246.34=6.76
	<u>28 less.</u>	<u>51</u>	<u>1 less.</u>	<u>6</u>	<u>11</u>	<u>\$ 1,280.61</u>	

## 3. WOMAN'S PRESBYTERIAN SOCIETY NORTHERN NEW YORK, 1872.

Mrs. J. D. Paxton, Schenectady, N. Y.

	Mis	Teachers	Per Ad. Cent.
	sion	and	
1885.	102	113	7
1886.	103	113	6

Mis

Aux. Bands. aries. Bible Readers. Scholarships. Income. Home Ad. Cent.

1885. 102 113 7 . 15 53 \$ 9,327.80 \$371.35= 4.14

1886. 103 113 6 13 52 11,697.75 370.85= 3.27

A choice characteristic of this Society is its recognition of the efforts of individual Circles and Bands. It is a satisfaction to those deeply interested in an enterprise to see donations so entered that they do not lose their identity. God bless these ladies as they enter upon their new work in Hainan.

## 4. WOMAN'S BOARD OF FOREIGN MISSIONS, NEW YORK, 1870.

Miss H. W. Hubbard, 20 N. Washington Square, New York.

	Teachers					Income.
	Auxiliaries.	Bands.	Missionaries.	and	Bible Readers.	
1885.	489	239	34		62	47 \$42,180.93
1886.	483	341	43		65	55 50,136.92
	<u>6 less.</u>	<u>102</u>	<u>9</u>		<u>3</u>	<u>8</u> <u>\$ 7,949.99</u>

Home Expense in 1885—\$2,318.38=5.80 per cent.  
 " " " 1886—\$3,090.69=6.57 "

We trust Miss Cort's plea for more missionaries for Siam is receiving many responses. Her eight schools number 218 pupils. "The whole expense, including the salaries of eight teachers, is only \$300. The amount paid each teacher is three dollars per month. Yet astonishing as the fact may seem, these schools have remained closed a part of the year for lack of funds!"

## 5. WOMAN'S PRES. BOARD OF MISSIONS OF THE SOUTHWEST, 1877.

Miss S. E. Marks, 1107 Olive Street, St. Louis, Mo.

	Missionaries.				Foreign Missions.
	Auxiliaries.	Home.	Foreign.	Scholarships.	
1885.	294	6	8		\$15,750.14 \$5,163.56
1886.	314	8	9	25	10,420.48 5,669.67

Three of the foreign workers are in Siam, two in India, and Miss Annie Ellers has recently gone to Korea. Miss Ellers, a graduate of the Boston training-school for nurses, has received

access to the palace and successfully treated the Queen. "Eight candidates stand at our doors waiting for acceptance, but no new work can be undertaken at present!"

### III. WOMEN OF THE PRESBYTERIAN CHURCH, SOUTH.

The ladies have yet no separate organization. 373 Societies contributed to the parent Board.

Contributed in 1884, \$12,470.63; in 1885, \$16,033.16; in 1886, \$18,906.74.

### IV. WOMAN'S GEN. MISSIONARY SOCIETY OF THE U. P. CHURCH, 1884.

Miss Sallie McDowell, Xenia, Ohio.

	Amount.	Members.	Bands.	Missionaries.	Income.	Income Foreign Mis.
1885 . .	31	13,585	32	12	\$38,749	\$70,765
1886 . .	41	15,004	52	12	46,395	73,803
	—	—	—	—	—	—
	10	1,419	20		7,646	3,028

This Society aids all departments of the missionary work of the Church, helping needy congregations and ministers, and just now building a girls' home in connection with Knoxville College, Tenn.

Some seventeen Presbyterial Societies are supporting twelve single lady missionaries, and Congregational Societies support Bible Readers and scholars. The Secretary says—"There is a growing conviction that our money should go to special objects. Want and supply being put into correspondence, the result has been more personal interest in the work and larger contributions."

### V. REFORMED PRESBYTERIANS.

R. M. Sommerville, 126 W. 45th St., New York.

We rejoice to learn that the ladies of this Church have organized two Presbyterial Societies within the past year. Many congregations have Ladies' Societies which annually remit contributions to the General Fund of the Board. We regret that we do not know the amount contributed by these ladies and also more about their plans of work.

### VI. REFORMED DUTCH CHURCH WOMAN'S BOARD, 1875.

Mrs. J. P. Cumming, Yonkers, N. Y.

This Society numbers 217 auxiliaries, including Bands. The income for 1886 is \$15,066.06.

Last Spring the Society sent a lady medical missionary to China—the first one for this object.

We regret the Annual Report has failed to reach us.

VII. WOMAN'S BOARD OF F. M. CUMBERLAND PRESBYTERIAN CHURCH,  
1879.

Mrs. J. C. McClurkin, 1105 Chestnut St., Evansville, Ind.

	Auxiliaries.	Missionaries.	Income.	Home Ad.	Per cent.
1885 . . . . .	590	5	\$10,420.26	767.18	7.94
1886 . . . . .	730	5	6,789.02	1,539.25	29.3

The Foreign Mission of this Church was begun at Osaka, Japan, in 1877. It numbers 275 native communicants. Four young ladies and Mrs. Drennan are supported by the Women's Board.

Most of the funds are devoted to the support of these ladies and a mission school at Osaka, but plans are being made to begin active work in Mexico.

The work of this Society is growing in every direction, and we would not convey a wrong impression by the difference between the figures of this and last year. It is partly due to our giving as income of 1886 only actual receipts, and not including balance from last year, which was \$5,691.77.

We would that every Society might annually publish a report as rich in thought as is this one.

The able papers on "The Foreign Missionary Society in its relation to Personal Christian Life, Intellectual Life, Social Life, To the Young and to the World's Salvation," show that some of our women are bringing thought and education to bear upon the noblest work ever given to woman.

" You may lay at His feet, the gift dearer to you than life, and ask Him to send through your daughters a message that shall fill the desolate heart of a heathen sister with joy and gladness. Do you think it too much to ask of you? Ah, no! not if your love is strong enough. God had but one Son, and He was a missionary."

## VIII. WOMAN'S BOARD OF MISSIONS (CONGREGATIONAL), 1868.

Miss Abbie B. Child, No. 1 Congregational House, Boston, Mass.

	Auxiliaries.	Bands.	Missionaries.	Women.	Bible Schools.	Boarding Schools.	Day Schools.	Income.
1885 .	1015	641	98	98	27	182	\$110,905.54	
1886 .	1011	618	98	118	27	239	106,509.57	
	—	—	—	—	—	—	—	
	4 less	23 less		20			57	\$4,395.97
								[less]

Home expenses, rent, printing, etc., in 1885. . . . . \$3,393.58 = 3.15 per cent.  
" " " " " 1886. . . . . 3,460.41 = 3.35 "

The territory assigned to this Board includes 1848 churches with 176,000 female church-members.

Our space is entirely inadequate for any just review of Mrs. Pratt's graphic report. We wish it might be published in leaflet form and thus reach every girl in the Congregational Church. The opinion of one girl who doesn't miss an annual tour with Mrs.

Pratt if she can help it, is: What foolish girls we are to let a mistaken idea or a flippant remark about reports cheat us out of a most vivid, condensed account of Mission work, and this our own work too! If girls read these reports, Miss Evans would not write: "Why don't the young ladies realize how much we need them? Do we draw the pictures so dark when we are at home, that they are afraid to try? I am sure if we tell of the trials, we tell of the joys as well. Only to-day, in visiting one of the dirtiest houses I ever tried to work in, I found unexpectedly one of the Lord's own, and the joy of it made me forget all the discomfort."

Dr. Holbrook, now at home because of ill health, leaving Miss Andrews alone the only representative of this Society in the North China Mission, says: "If to-day's need is so great, what must it be three years hence, and how is it to be supplied?"

A strange, new work came providentially to Mrs. Winsor a year ago. A slave ship was captured and the slaves brought to Bombay, among them twenty children, whom the Governor requested the Mission to take and train in industrial pursuits. They are fine specimens of Africans from Abyssinia, with good pleasant faces and wonderfully well behaved. When they first came they feared they were to be killed; but kindness soon quieted their alarm. The weird, mournful chant to their deities with which they used to close their day has given place to Christian songs. It is touching to see that the native Christians are feeling that God has sent these Africans to their doors that they may be brought to Christ.

Some of the Jaffna customs might well be imported into the home band. A list of inquirers (130 at a time) is given to each of the leading church members with the request that they will pray for and encourage these individuals.

Sunday afternoons, not only Christian men but Christian women, divided into companies, go and hold meetings in heathen homes. Little girls who can sing accompany them to help in this way. The Missionaries believe that after Christians have been well fed in the morning, the best way to keep them from spiritual dyspepsia, is to give them plenty of work to do in the afternoon.

In the boarding school, each of the fifty Christian girls takes one who is not a Christian under her special care, praying with her daily and reading the Bible.

### (I.) WOMAN'S BOARD OF THE INTERIOR, 1869.

Miss M. D. Wingate, 53 Dearborn St., Chicago, Ill.

Aux.	Missionaries.	Sch.	Bible Women.	Income.	Administration.	per ct.
1885 . .	1,275	43	58	35	\$44,080.57	\$2,822.43
1886 . .	1,365	45	—	—	43,768.23	3,063.37
90 more	2 m.	—	—	312.34 less	240.94 m.	

Last October Miss Mary Porter, 17 years in China, visited nearly all the colleges within the territory of this Board. The result was increased interest. Among dormant societies we notice 30 Juveniles. It is well said, "thirty leaders have forsaken the willing-hearted children, for the children themselves are always loyal."

"Those who are carefully watching experiments tried here and there, are strengthened in the belief that nothing will sustain an interest in missions except love and obedience to Christ. Love and obedience to Him *must* take an interest in foreign missions. Never has a year of our work been so crowned with blessing as this one. Every monthly meeting since it opened has been made memorable by one or more applications for adoption from new missionaries. Perhaps the sweetest thing about the consecration of these young lives is the loving, joyful way in which mothers, fathers, and friends are sending them forth. They seem to grieve, not that they are parting from these daughters, but that they cannot go with them."

Last Autumn 19 Bible Women gathered at Ahmednuggur where 26 others prepared the lesson for study. Another such meeting was expected in April.

### (2) WOMAN'S BOARD OF THE PACIFIC, 1875.

Mrs. H. E. Jewett, Hopkins Academy, Oakland, Cal.

	Aux.	Band.	Missionaries.	Schools.	Scholars.	Scholarships.	Income.
1886 . . . . .	40	17	4	2	112	10	\$4,133,64

This Board has two Branches. The Oregon and Washington Territory Branch and the Young Ladies Branch. The latter was started in 1885, when a California girl went to Kobé, Japan. This year it has raised \$663.

This society has supported for some 12 years a missionary and several scholarships in Broosa, W. Turkey. It also contributes to the work of Mr. and Mrs. Perkins in India, Mrs. Gulick's school in Spain, and Mrs. Holbrook's work in Africa.

### (3) WOMAN'S BOARD OF THE PACIFIC ISLANDS, 1871.

Mrs. L. McCully, Honolulu, Hawaiian Islands.

We wish we might know more of this unique Missionary Society of the Hawaiian Islands. With its two Branches, *The Missionary Gleaners* and *Helping Hand*, it raised in 1885, \$987.27. \$436.11 was devoted to Foreign work. It glories in having a Foreign Missionary while at the same time devoting some \$360.50 to home work. "There is that scattereth and yet increaseth."

## IX. WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY, 1870.

Mrs. O. W. Gates, Newton Centre, Mass.

	Aux.	Bands.	Missionaries.	Schools.	Scholars.	Income.
1885 . . . . .	1,189	528	27	109	4,049	\$59,871.31
1886 . . . . .	1,221	557	29	102	3,428	64,781.52

Expenses for Home Administration in 1885, \$4,723.51 = 8.47 per cent.  
" " " " 1886, \$4,943.29 = 8.26 "

The missions of this society are in Japan, China, Burma, India, Assam, Africa, France and Sweden. The periodicals *Helping Hand* and *Little Helpers* are nobly earning their titles in their financial as well as their literary departments. The income \$1,402.76 which they brought the society last year is this year increased to \$1,920.31. We should be glad to know if during the last two years any other Women's or Men's missionary magazine has, after meeting expenses, added over \$3,000 to the mission treasury.

The Missionary Home has at present 17 children from 9 to 17 years old.

## (2) WOMAN'S BAPTIST F. M. SOCIETY OF THE WEST, 1871.

Mrs. A. M. Bacon, 3112 Forest Ave., Chicago, Ill.

	Aux. Bands.		Missionaries.	Bible Readers.	Teachers and Schools.	Scholars.	Income.
1885 .	1,396	327	25	114	41	1,834	\$28,616.74
1886 .	1,556	324	24	153	147	1,656	27,875.51
	160	3 less	1 less	38	106	178 less	741.23 less

Home Expenses in 1885, \$2,165.24 = 7. per cent.  
 " " " 1886, \$3,632.59 = 14.98 "

A branch of home work of growing importance in this Society is the department of Biblical Study for missionary candidates. With the abstracts for study, most helpful collateral reading is suggested.

This Society has entered two new mission fields in sending Miss H. M. Browne to Japan, and to the Congo Miss L. C. Fleming, "the first colored single woman sent from this country to her own people in Africa."

A single auxiliary of this Society—*The Temple Builders*—contributed \$1,376.

## X. FREE BAPTIST WOMAN'S MISSIONARY SOCIETY, 1873.

Mrs. J. A. Lowell, Danville, N. H.

	Auxiliaries.	Bands.	Missionaries.	Income.
1885 . . . . .	193	49	7	\$5,217.56
1886 . . . . .			8	6,585.00

The mission fields of this society are Midnapore, Balasore and Jellasore, India. One new missionary has been sent out this year.

## XI. WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS, EPISCOPAL.

Julia C. Emery, Room 21, Bible House, New York.

The Society seeks to aid the home as well as the foreign work of the Church by increasing the funds of the Board, circulating missionary literature, educating missionaries and missionary

children. Its work is largely making, collecting and distributing clothing for missionaries and their families.

Branches of this Society can now be found in 44 dioceses and missionary jurisdictions. The annual meetings of diocesan branches call together delegates from parish societies, and once in three years the Auxiliary holds a general meeting.

Miss Emery writes—"To seize upon any link that will connect a Branch with a Mission is an advantage we are not slow to avail ourselves of, as when Dr. Perry goes to Africa from Indianapolis, that fact is at once set forth as the reason why Indiana should support a medical scholarship at Cape Mount, its first united foreign work."

	In Money.	In Boxes.	Total.
Domestic Missions . . . . .	\$60,254.81	\$149,728.15	\$209,982.96
Foreign " . . . . .	22,658.89	1,084 91	23,743.80

## XII. WOMAN'S F. M. SOCIETY OF THE METHODIST EPISCOPAL CHURCH, 1869.

Mrs. H. B. Skidmore, 230 W. 59th St., N. Y.

### Bible Women and

Aux. Members.	Missionaries.	Teachers.	Schools.	Pupils.	Zenanas.	Income
1885 3,670	97,677	59	225	203	6,123	2,100 \$157,442
1886 3,961	100,000	58	339	234	6,446	2,846 166,793
291	2,323	9	114	31	323	746 \$9,351

These figures remind us of the incident of the drummer boy when commanded by Desais to "beat a retreat," he answered, "Sire, I know not how, but I can beat a charge, I can beat a charge that shall make the dead fall into line." Seventeen years ago on a stormy day in Boston this Society was formed. Seven brave women faced that day a New England storm to organize a work which under God, ranks among "the foremost of powers destined to change the face of the world."

The method of securing the above income is—"a persistent pursuit of every woman for two cents a week and a prayer." A large number of mite boxes have been distributed, reminding many a hitherto thoughtless woman of multiplied mercies and causing her to sympathize with Mrs. Pickett in feeling 'mean' over benefits received at less than a cent apiece."

The ladies do not speak of their other method of securing funds. We have the secret direct from the Secretary, who says:—The entire missionary collections of our Ladies' Board goes directly to the foreign field. We have no salaries, no clerk hire, no rent of rooms. Heathen Woman's Friend "pays all printing expenses, reports, &c. The other expenses are contributed by special donation, or by voluntary service. No money collected for missions can be used at home." We believe this to be the most effective human method of securing funds for any mission treasury.

Has any other Woman's Society on this side of the Atlantic adopted it?

The paper published by this Society for Women in India is an eight-paged monthly; 900 copies have been printed in Hindi, 800 in Urdu. A Tamil edition is requested.

In Nagasaki, where in 1879 not a girl could be hired to attend school, there are now some 90 Christian girls. In Tokio 50 girls have been refused admission to the schools for want of room. Miss De Line writes from Bombay,—“The immensity of this work presses upon me. We are reaching 300 per week with good tidings, but ah! the death rate is over four hundred, of whom only now and then one has ever heard of Christ.”

### XIII. WOMAN'S MISSIONARY SOCIETY M. E. CHURCH, SOUTH, 1878.

Mrs. D. H. McGavock, Nashville, Tenn.

Aux.	Bands.	Members.	Missionaries.	Teachers.	Sch.	Scholars.	Income.
1885	1,406	514	44,362	16	6	21	522 \$51,588.76
1886	2,000	591	46,999	23	23	23	728 48,092.63
	594	77	2,637	7	17	2	206 3,496.13

This income includes the receipts for both home and foreign missions. Adding items of appropriations for foreign fields, we make the

Foreign Missionary income in 1885 = \$21,880.08  
“ “ “ 1886 = 43,605.61

Home Expenses; stationery, printing, &c. in 1885 = \$1,629.48  
“ “ “ 1886 = 2,705.97

As about one-sixth of the income goes to home fields, the home expenses of running the foreign missions is about \$2,254.98 = 5.45 per cent.

This increase of home expense is not due to salaries of officers. Mrs. McGavock still works as she has for the last nine years, without compensation, save the rich joy which she experiences in making her service a labor of love. She writes us—“We send to foreign fields this year nine missionaries and place two candidates in Women's Medical Colleges for a four years' course. The death of Miss Dora Rankin the past year—one of the pioneer missionaries of the society—was a severe loss, but out of it grew a love and zeal for missions hitherto unseen, unfelt in our church, and many offered at once to go and fill the broken ranks.” We deeply regret to see that the expenses of the periodical of this Society—“Woman's Missionary Advocate”—is \$1166.11 above its receipts.

### XIV. WOMAN'S F. M. SOCIETY OF THE METHODIST PROTESTANT CHURCH, 1879.

Mrs. M. A. Miller, Pittsburgh, Pa.

Auxiliaries.	Bands.	Missionaries.	Schools.	Scholars.	Income.
1885 . .	200	25	2		\$3,000.00
1886 . .	220	35	3	2	70 3,292.50
Home expense in 1885 . . . . .					\$183.42 = 4.91 per cent.
“ “ 1886 . . . . .					163.10 = 5.21 “

## Mrs. Miller writes us—

This Society is working in connection with its own Church Board, which assigns to it the care of all the girls' schools in fields occupied by the Board. In three cities in Japan—Yokohama, Nagaya, and Fugisawa work has been opened with very encouraging success. In Yokohama, where the Mission Home is located, a church has been organized with more than 100 members and probationers. There is also a Sunday School numbering 135, besides officers and teachers, and a night school of 151 boys. The girls' school, under the care of the W. F. M. S., numbers over 70, and is presided over by Miss Whetstone and Miss Bennett. Miss Brown, who succeeded Miss Brittan in the management of the school, returned to America last January on account of ill health.

At Nagaya, where Rev. F. H. Klein has lately commenced work, a girls' school is being organized. At Fugisawa a native teacher has charge of a boys' school under the superintendence of Rev. Klein.

The missions have been reinforced by five missionaries within the last six months, and the expanding work will doubtless draw others into the field.

There are five general officers of the Society. All are unsalaried.

*Woman's Missionary Record* was commenced in July, 1885, and is well sustained—meeting all its own expenses. The aim is to place the paper in every family in the church, and by so doing a revenue will be had for publishing leaflets for home distribution.

Since receiving the above we learn that the money for home administration is not taken from receipts but obtained outside of these.

## XV. WOMAN'S MISSIONARY ASSOCIATION—UNITED BRETHREN, 1875.

Mrs. L. R. Keister, Dayton, Ohio.

Aux.	Bands.	Missionaries.	Teachers.	Sch.	Sch'rs.	Income.	Home Ad.	p. ct.
1885 .	303	86	6	9	5	175	\$11,151.84	\$468.72 = 4.36
1886 .	315	90	7	9	5	200	11,681.88	634.25 = 5.74

This organization seems to have originated in the heart of a young Christian girl while spending a night in prayer and wrestling with the question, Are you willing to go to Africa? She writes:—

"It was near the dawn of the day when the Angel of the Lord rolled the burden off my poor heart. I said calmly and peacefully, Lord, use me as seemeth to Thee good. Soon there was a prompting in my heart that the Women of our church should be organized for active and special work for missions."

Over five thousand women, two thousand children and a few hundred young ladies, compose now the membership of this Association, while the three missions in Africa, Germany and among Am. Chinese, with a membership of 640, testify to the results of their gifts of money and prayer. Mr. and Mrs. Sage going out this month, expect to take charge of a home for girls to be built at Rotofunk, N. Africa, this Fall.

## XVI. DISCIPLE CHURCH WOMAN'S BOARD, 1875.

Mrs. S. E. Shortridge, Indianapolis, Ind.

Aux.	Members.	Bands.	Missionaries.	Income.	Home Ad.	per cent.
1886 . . .	539	11,009	155	3	\$18,283.63	\$830.32 = 4.75

These auxiliaries representing 24 states and three territories show a gain in membership of 2,327 over 1885. In place of 28 Bands reported last year there are 155 with an enrollment of 2,552 young people. Their special work—the building of a chapel at Akita, Japan, has doubtless done much to enlist these young workers. An auxiliary in Ohio has, outside of regular dues, raised sufficient money to purchase the lot.

The special need of this Society now is a home for her three missionaries in India.

#### XVII. WOMAN'S MISSIONARY SOCIETY OF THE EVANGELICAL ASSOCIATION, 1884.

Mrs. W. H. Hammer, Steinway Ave., Cleveland, O.

	Auxiliaries.	Members.	Income.	Home Administration.	per cent.
1885 . . . .	46	2,292	\$1,219.71	\$22.32	
1886 . . . .	60	1,651	1,816.57	41.14	
	—	—	—	—	2.31
	14	359	596.86	18.82	

This society is auxiliary to and aids in the missionary enterprises of the parent society of the church. Its officers are unsalaried, so home expenses are for printing, stationery, &c. Mrs. Hammer writes us—"This year we propose to raise the necessary amount for that purpose by a special offer of two cents per member, as we desire to hold all missionary funds sacred to their purpose."

"The Missionary Messenger" comes to us monthly. It has decided to double its size and this without increasing its present subscription, 25 cts. We do not wonder that while so rich in missionary sketches and news items, it already has 2,140 subscribers. 1888 is the Jubilee year of the Evangelical Association. In answer to the question, What shall we do? "The Missionary Messenger" replies—"Raise \$200,000 for the missionary cause, pay off every cent of our debts and make a great advance in our missionary work. Can we do it? If we will, we can."

#### XVIII. LUTHERAN GENERAL SYNOD, WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY, 1879.

Miss M. H. Morris, 406 N. Greene St., Baltimore, Md.

Aux.	Bands.	Members.	Schools.	Pupils.	For. Income.	Total Income.
1886 . .	425	46	11,129	10	518	\$7,437.38

At the last convention of this society it was proposed to raise \$15,000 to build a woman's hospital in Guntur, India. For this object \$7,000 has already been pledged.

#### XIX. WOMAN'S F. M. SOCIETY OF THE PRESBYTERIAN CHURCH, CANADA, WESTERN SECTION, 1876.

Mrs. J. HARVIE, Wilcocks St., Toronto.

	Auxiliaries.	Bands.	Missionaries.	Income.	Home Ad.	Per cent.
1885 . . . .	190	48	6	\$13,822.45	\$115.00	
1886 . . . .	256	76	7	18,581.05	873.74	= 4.93

We thank God as we look over this report of 140 pages. Our Canadian sisters are marching faster than many of us in the United States—65 Auxiliaries, 28 Mission Bands, and 2,372 new members added this year, and a balance in the treasury of \$5,532!

The Formosa Mission continues to enlist deep interest. While Dr. Mackay has been absent superintending the building of new chapels, Mrs. Mackay has had charge of the work at Tamsui.

She says—"Between our house and kitchen the Doctor has built a place for Chinese, in fine weather to sit. Now, I go between the house and kitchen so many times a day, I can't count. Converts come, old and young, men and women, rich and poor, keep pouring in, coming and going. Some will stay a whole day, others a little while. Preachers call, their wives follow, students sit and talk, and why all this I could not tell you in a month. One is in trouble, one wants medicine, one has been persecuted, one wants a tooth taken out, and all would like to see the doctor. Our place is never without from one to twenty coming." Besides the support of three missionaries in Central India, and teachers in New Hebrides and Trinidad, this Society is working for the Indians. Its Church has 17 Indian reserves under its care in Manitoba and the North West Territories.

## XX. WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH IN CANADA, 1881.

	Auxiliaries.	Members.	Bands.	Members.	Income.	Home Ad.	p. ct.
1885 . .	68	2,403	18	580	\$ 7,452.92		
1886 . .	106	3,193	37	1,468	11,441.71	\$498.16=	.04
	38	790	19	888	\$ 3,988.79		

These figures speak for themselves. We rejoice to see that our Canada sisters mean to utilize *immediately* their increasing income. In Japan they have erected a building with accommodation for 250 pupils, of whom 150 may be boarders. Four lady missionaries reside in this school.

## XXI. WOMAN'S BAPTIST F. M. SOCIETY OF ONTARIO, 1877.

Miss J. Buchan, 125 Bloor St., Toronto, Canada.

	Auxiliaries.	Members.	Bands.	Missionaries.	Income.	Home Ad.
1885 .	76		32	2	\$3,376.63	\$ 57.87=1.74 p. c.
1886 .	133	2,600	38	3	3,899.98	109.46=2.08 "

This Society has not only been able to complete its Zenana Home at Cocanada, India, but has sent out Miss Hatch to be entirely supported by the circles of Ontario. "She is our very own missionary, which means *more earnest prayer*" and more money. One church in the Toronto Association of 16 members has a mission circle with nine contributors.

## BAPTIST F. M. SOCIETY, QUEBEC, 1876.

S. Bentley, 117 Yonge St., Toronto.

This Society closes its tenth year with an income of \$1,153.05. During this time it has grown from 5 to 35 circles and contributed \$8,694 to preach Christ to the Telugus of India.

## XXII. WOMEN'S FOREIGN MISSIONARY SOCIETIES OF FRIENDS, 1881.

Esther T. Pritchard, 56 Wabash Avenue, Chicago, Ill.

Society,	Aux.	Mem.	Bands.	Missionaries.	Schs.	Sch'r's.	Income.	Home Ad.
Western . . . . .	44	856	14	1	1	27	\$1,777.36	
Philadelphia . . . .		143	1	3		320	4,695.06	
Iowa . . . . .	27	571	7	3			1,173.51	
Indiana . . . . .	48	784		2		155	1,751.38	\$17.35
New England . . . .	31	595		1			2,295.04	
Ohio . . . . .	17	301	9	1			814.75	
Canada . . . . .	10	163		1			548.00	15.00
North Carolina . . . .	3	150	3				71.00	
Kansas . . . . .	16	230					300.00	
New York . . . . .	4	99					393.18	
Total . . . . .	200	3892	34	12	2	502	\$13,819.28	\$32.35

We feel a peculiar pleasure in welcoming to our list the *first* union report of Woman's Foreign Missionary Societies of Friends. This painstaking work of Miss Pritchard will be deeply appreciated by those who have found it difficult to understand the constitution of the Society of Friends. Miss Pritchard writes:

"Its *Yearly meetings* are virtually independent bodies, having no central authority, or common source of appeal. Nearly every one now has its Woman's Foreign Missionary Society, each distinct from the others in point of organization. In their Home Department, these nine organizations meet in a monthly report. For some years the Am. *Yearly meetings* have been engaged in Foreign Missionary work under the care of Joint Committees, in which our women have had a full representation and an equal voice. In the recent revival of missionary zeal amongst us there sprung up a demand for a Woman's Association. The result has been a large per cent. of advance in missionary interest, leading us to believe that Woman's Societies are providentially in the church of Christ at this time, and that the co-operation of men and women in the spread of the Gospel can be more effectually secured through separate organizations.

Though these Societies are taking their first steps in foreign fields, they are starting on a grand basis; have already planted one independent mission and assumed the control of two others.

In the statistics of the above nine societies, we find but \$32.35 charged for home administration. One enters its "salaries of officers: The joy of serving." Another, "salary of officers: The approval of our Heavenly Father." Total income of Societies since organization is \$27,840.46. The *Friends Missionary Advocate*, owned, published and most ably edited by Miss Esther T. Pritchard, is the organ of these Societies. Like Esther of old, she has "come to the kingdom for such a time"—for this missionary age.

XXIII. SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST,  
1834.

Miss R. A. Webb, 267 Vauxhall Bridge Road, London, S. W.

Miss.	Schls.	Schol's.	Visited.	Pupils.	Zenanas	Zenana	Income.	Home Ad.	Per cent.
1885 . .	39	276	16,794	370	2,152	\$35,295	\$3,560	= 11.21	
1886 . .	40	275	17,624	382	2,354	36,910	3,585	= 10.07	

We rejoice to see indications that the cause of Hindu widows is agitating English women. The case of the intelligent, refined Rukmabai who was married when eleven and now refuses to live with an ignorant, uncultured coolie, is testing the attitude of a Christian Government toward a cruel heathen custom.

"Lord Dufferin's reasons for declining to attempt legislative interference with this colossal evil may be briefly summarized as being—first, that the effective interposition of the legislator is impossible; and, second, that it is unnecessary. A sufficiently resolute Government can always put down any practice, no matter how common, which is felt by the conscience of a people to be a defiance of their moral and religious code of belief. But a practice which, however immoral, cruel, and mischievous, is rooted in the moral and religious beliefs of a people, and fully justified in their eyes by appeal to their sacred writings, is beyond the reach, and properly outside the scope of legislation. It may be attacked and subverted, as everything may be that is not firmly based upon the ultimate principles of human nature, and the order of the universe, but it cannot be directly attacked by penal laws. The Hindoo marriage system, monstrous as it seems to us, and clearly as its cruel consequences are demonstrable even to Hindoos themselves, is not an infraction of their religious and moral code, but, on the contrary, is inextricably interwoven with the whole body of their theological beliefs, their social arrangements, and their civil laws."

Would not this position prevent interference with Suttee, Ghat murders, infanticide and hook swinging? Has the British Government had credit for abolishing these heathen rites when instead it considers them "*outside the scope of legislation?*"

The concentrated influence of English women should now be brought to bear upon this subject.

The census in India for 1881 give 124,000,000 women. Of these 21,000,000 were returned as widows.

Under nineteen years of age . . . . .	669,000
Under fifteen years of age . . . . .	286,000
Under nine years of age . . . . .	79,000

XXIV. INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY,  
OR ZENANA BIBLE AND MEDICAL MISSION, 1852.

Miss Hamilton, 2 Adelphi Terrace, W. C., Eng.

Teachers and Missionaries.	Bible Readers.	Schools.	Pupils.	Income.	Home Ad.	per ct.
1885 . .	42	144	45	1,956	\$53,900	\$ 9,500 = 21.2
1886 . .	30	165	58	2,014	56,825	10,145 = 21.7

A spirit of unity and coöperation is spreading among our English sisters. A meeting held last January in Exeter Hall resulted in the forming of a *Zenana Missionary Conference* to which eight societies send delegates.

## XXV. CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY, 1880.

Rev. Gilbert Karney, M. A., 9 Salisbury Square, London.

	Assist.	Teachers and	Sch.	Zenan.	Total
Miss'y.	Miss'y.	Bible Readers.	Pupils.	Grants.	and Med. Fees. Income
1885 .	91	47	397	150 5,835 1,859	\$8,367 \$3,926 \$20,250
1886 .	87	49	396	137 5,534 2,364	9,748 3,958 23,000

We notice that eighteen single ladies are to sail this Fall and also that Rev. Gilbert Karney, Sec., is one of the ten chosen for the special Winter Mission to India. We hope the beautiful *Zenana Magazine*, "*India's Women*," is finding its way into many an American home. The prayer corner giving special requests from missionaries; the regular reports and repeated mention of the name of each worker, and the fly-leaf giving a tabulated report of the entire work of this Society, render increasingly valuable each number of this gem of magazines.

Of the fourteen missionaries sent out by this Society last Oct. three were honorary (self-supporting), four draw no salary, two have their salary provided by friends, five only are chargeable to the Society.

## XXVI. WOMAN'S MISSIONARY ASSOCIATION PRESBYTERIAN CHURCH, ENGLAND, 1879.

Mrs. Stevenson, 58 Ladbroke Grove, Notting Hill, London, Eng.

	Missionaries.	Bible Readers.	Schools.	Income.	Home Ad.	Per Cent.
1886	9	8	4	\$8,968	\$294	= 3.38

This year records four new Associations at home, and progress in the stations of Amoy, Swatow and Formosa; also Rampore and Bauleh, in India.

## XXVII. L. M. S. LADIES COMMITTEE FOR MISSIONS, 1875.

Miss C. Bennett, 14 Bloomfield Street, London, Eng.

	Missionaries.				Bible women			
	Single.	Married.	Schools.	Scholars.	and	Teachers.	Zenanas.	Income.
1885 .	25	42	135	7,087	230		5,351	\$17,515
1886 .	27	45	143	7,031	248		5,266	23,000
	—	—	—	—	—	—	—	—
	2	3	8	544	18		85 less.	\$ 5,485

Miss Bennett's earnest appeal for workers has been reaping fruit. In a private letter she writes us:—

"During the last year we have had a larger number of offers of service from well-educated and qualified ladies than in any previous year. The year has been character-

ized by more earnest and frequent meetings—women's prayer meetings for women's work.

"We hope to send out eight or nine fresh workers this Autumn. One lady goes at her own expense to Tientsin. Another goes as a representative of a young lady who has the means and the will to go herself, but as she is an only daughter and her mother a widow, it seems to her, for the present, at least, that the path of duty lies at home. She therefore undertakes for four years to come to provide the means to send a substitute.

"As we have no need to deduct any of the income for home expenses of offices, secretary or clerks (only a comparatively insignificant amount for deputation or traveling expenses), the whole is expended abroad."

### XXVIII. LADIES' SOCIETY OF FEMALE EDUCATION, FREE CHURCH OF SCOTLAND, 1837.

Miss Orr, 3 Greenhill Park, Edinburgh, Scotland.

	Single Aux.	Native and Ladies.	Eurasian Agts.	Schl.	Pupils.	Income.	Home Ad.	Per ct
1885	560	27	149	125	5,647	\$39,825	\$1,790	= 4.7
1886	563	30	156		5,611	34,281	3,053	= 9.77

*Dr. Duff's Hindoo Girls' School* has averaged 100 pupils who pay some 50 rupees a month in fees, while in Bengali Zenana schools the fees have increased by nearly 400 rupees.

### XXIX. LADIES' ASSOCIATION, ESTABLISHED CHURCH OF SCOTLAND, 1837.

Miss Reid, 51 Albany St., Leith, Scotland.

	Bible Readers Aux.	and Teachers Miss.	Schl.	Pupils.	Income.	Home Ad.	Per ct
1885	36	23	97	32	2,344	\$21,960	\$1,935 = 9.66
1886	38	27	107	33	2,463	26,439	1,806 = 7.33

This *Jubilee* year is marked by the opening of a Female Medical Mission at Poona, and the undertaking for this work of the medical education of a young lady at London University.

### XXX. ZENANA MISSION, U. P. CHURCH OF SCOTLAND, 1880.

James Buchanan, Edinburgh, Scotland.

From the *Record* we learn that the income for 1886 was \$22,676. To the staff of workers in India, which numbered ten Zenana missionaries and forty-two native agents, are now added six ladies by the inclusion of the female missions in Old Calabar and South Africa.

### XXXI. WOMEN'S ASSOCIATION—IRISH PRESBYTERIANS.

Mrs. F. Stevenson.

	Teachers and Aux.	Bible Readers Miss.	Schl.	Pupils.	Income.	Home Ad.
1885	119	7		673	\$11,435	
1886	112	6	50	812	12,760	\$965 = 9.21

	Organized.	Auxiliaries.	Bands.	Missionaries.	Bible Readers and Teachers.	Schools.	Pupils.
I. Union Missionary Society . . . . .	1861	27	138	53	65	102	3187
II. 1. Society of the Presbyterian Church	1870	1267	1300	119	87	137	526
2. " " Northwest . . . . .	1870	947	582	60	54	109	249
3. " " Northern New York	1872	103	113	6	13	..	52
4. Woman's Board of F. M., "	1870	483	341	43	65	55	..
5. " " Southwest . . . . .	1877	314	..	9	..	..	25
III. Board of the Presb. Ch., South . . . . .	..	373	..	2	..	..	..
IV. Society of the U. P. Church . . . . .	1884	41	52	12	..	..	..
V. Reformed Presbyterians . . . . .	..	..	2	..	..	..	..
VI. " Dutch Church . . . . .	1875	190	..	..	..	..	..
VII. Cumberland Presbyterians . . . . .	1879	730	..	5	..	..	..
VIII. Board of Missions (Congregational)	1868	1011	618	98	118	266	..
1. Board of the Interior . . . . .	1869	1365	..	45	35	58	..
2. " " Pacific . . . . .	1875	40	17	4	..	2	112
3. " " Pacific Islands . . . . .	1871	..	..	..	..	..	..
IX. Baptist F. M. Society . . . . .	1870	1221	557	29	..	102	3,428
1. " " " of the West . . . . .	1871	1556	324	24	153	147	1,656
X. Free Baptist F. M. Society . . . . .	1873	193	49	7	..	..	..
XI. Auxiliary to the Board of Missions . . . . .	1872	49	..	7	..	..	..
XII. Society of the M. E. Church . . . . .	1869	3961	..	68	339	234	6,446
XIII. " " " South . . . . .	1878	2000	591	23	23	23	728
XIV. " " Methodist Prot. Ch. . . . .	1879	220	35	3	2	70	..
XV. Association United Brethren . . . . .	1875	315	90	7	9	5	200
XVI. Disciple Church, Woman's Board . . . . .	1875	539	155	3	..	..	..
XVII. Woman's Miss. Soc., Evang. Assoc'n . . . . .	1884	60	..	..	..	..	..
XVIII. Woman's Soc., Luth. Gen. Synod . . . . .	1879	425	46	..	..	10	518
XIX. " " Presb. Ch., Canada . . . . .	1876	256	76	7	..	..	..
XX. Methodist Church in Canada . . . . .	1881	106	37	4	..	..	..
XXI. Baptist W. F. M. Society, Ontario . . . . .	1877	133	38	3	6	2	..
2. " " " Quebec . . . . .	1876	35	..	..	..	..	..
XXII. Friend's " " . . . . .	1881	200	34	12	..	2	502
XXIII. Female Education in the East . . . . .	1834	..	..	40	..	275	17,624
XXIV. Indian Fem. Normal School . . . . .	1852	..	..	30	165	58	2,014
XXV. Church of England, Zenana . . . . .	1880	..	..	87	445	137	5,534
XXVI. W. Missionary Association, Presb. . . . .	1879	..	..	9	8	4	..
XXVII. L. M. S. Committee for Missions . . . . .	1875	..	..	72	248	143	7,631
XXVIII. Fem. Education, Free Ch. of Scot'd . . . . .	1837	563	..	30	156	125	5,611
XXIX. Association Established Ch. " . . . . .	1837	38	..	27	107	33	2,463
XXX. Zenana U. P. Church " . . . . .	1880	..	..	16	42	..	..
XXXI. Women's Association, Irish Presb. . . . .	1874	119	..	6	50	14	812
XXXII. Ladies' Auxiliary, Wesleyan . . . . .	1859	404	..	29	29	192	..
Totals for 1886 . . . . .	..	19,286	5193	999	2219	2305	59,318
Totals for 1885 . . . . .	..	17,763	3534	886	1644	2091	54,609
Year's Gain . . . . .	..	1,623	1659	113	675	314	4,709

Income.	Year's Gain or Loss.	Home Administra-tion.	Cost per Cent.	Amount expend-ed on Salaries.	Periodicals.
\$34,737.00	\$6,053.82*	\$1,605.36	4.84	o	Missionary Link.
129,719.30	9,841.22*	1,951.00	1.52	\$1,000.00	Woman's Work for Woman and Our Mission Field.
67,059.82	1,280.61*	4,246.34	6.76	1,495.00	" " " "
11,697.75	2,369.95*	370.85	3.27	o	" " " "
50,136.92	7,949.99*	3,090.69	6.57	709.00	" " " "
5,669.67	506.11*			o	" " " "
18,906.74	2,873.58*				
13,803.00	3,028.00*			o	
15,066.06	3,184.92*			o	Mission Gleaner.
6,789.02	3,631.24†	1,539.25	29.3	550.00	
106,509.57	4,395.97†	3,460.41	3.35	• • •	Life and Light.
43,768.23	312.34†	3,063.37	7.5	• • •	" " "
4,133.64	771.32*	o	• • •	o	" " "
987.27					" " "
64,781.52	4,910.21*	4,943.29	8.26	2,000.00	Helping Hand.
27,875.51	741.23†	3,632.59	14.98	2,000.00	" "
6,585.00	1,367.44*				Missionary Helper.
22,658.89					
166,793.00	9,351.00*	o	o	o	Heathen Woman's Friend.
48,092.63	3,496.13†	2,705.97	5.45	o	Woman's Mission'y Advocate.
3,292.50	292.50*	163.10	5.21	o	Woman's Mission'y Record.
11,681.88	530.04*	634.25	5.74	700.00	Woman's Evangel.
18,283.63	1,663.63*	830.32	4.75	300.00	Missionary Tidings.
1,816.57	596.86*	41.14	2.31	o	Woman's Missionary Record.
7,437.38					Missionary Journal.
18,581.05	4,758.60*	873.74	4.93	o	
11,441.71	3,988.79*	498.16	.04	o	
3,899.98	523.35*	109.46	2.08	o	Canadian Missionary Link.
1,153.05	83.75*			o	" " "
13,819.28		32.35	• • •	• • •	Friend's Missionary Advocate.
36,910.00	1,615.00*	3,585.00	10.07	1,450.00	Missionary Intelligencer.
56,825.00	2,925.00*	10,145.00	21.7	o	Indian Female Evangelist.
23,000.00	2,750.00*			o	India's Women.
8,968.00	2,862.00†	294.00	3.38	• • •	Our Sisters in Other Lands.
23,000.00	5,485.00*			o	Zenana Magazine.
34,281.00	5,544.00†	3,053.00	9.77	1500.00	Woman's Work in India and Africa.
26,439.00	4,479.00*	1,806.00	7.33	875.00	News of Female Missions.
22,676.00	2,709.00†				
12,760.00	1,325.00*				Woman's Work.
39,613.00	4,798.00*	2,000.00	5.31	• • •	
1,221,649.57	65,610.98*	55,674.64	4.77	12,579.00	
1,167,078.67	42,924.25*	49,114.65	4.39	11,069.72	
\$68,947.96	\$20,801.61	\$3,753.99	• •	\$1,510.28	

\* Gain. † Loss.

XXXII. LADIES' AUXILIARY OF THE WESLEYAN MISSIONARY SOCIETY, 1859.

Mrs. E. GREEN, 100 Gower St., London, Eng.

	Aux.	Missionaries.	Bible Readers.	Schools.	Income.	Home Ad.	per ct.
1885 .	503	15		54	192	\$34,815	\$1,805 = 5.46
1886 .	404		29			39,613	2,000 = 5.31

A presentation of Women's work would not be complete without reference to the *Young Women's Christian Association*. When it is remembered that there are 75,000 young women in our colleges and seminaries, of whom 40,000 are Christians, the agency which helps to enlist these young hearts in active, earnest work, is a mighty power for good.

Miss Nettie Dunn, the National Secretary of the "Y. W. C. A." has kindly given us the following statement:—

"Our membership is between five and six thousand. The Association has a missionary department which aims to keep every member interested in all mission fields. It has regular monthly missionary meetings, and through these hundreds of young women are making a definite, practical study of the world's needs. In many of our colleges the most careful economy is practiced in order that these school girls may make loving, self-sacrificing gifts to perishing souls in other lands. Young women soon to be leaders in philanthropic and religious labors are to-day being trained by the "Y. W. C. A." to habits of thought, labor and prayer in regard to the world's evangelization, which can but lead to great soul harvests in the future. Their practice in conducting missionary meetings will make them efficient in women's societies.

The Association comes to young women when starting in life; first points them to the Cross of Christ, and then repeats in their ears the Saviour's last command and gives them their life inspiration and purpose.

"Within the last year more than 500 of these young women have declared themselves willing and desirous to be foreign missionaries.

"With one-tenth of our number already consecrated, and many more interested and likely to offer themselves as soon as the Boards are ready to send them, we may justly claim that the Association is becoming a powerful instrument for missionary work."

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IV. AFRICA.

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1. *Fresh News from U-ganda—From Mr. M. A. Mackay.*

BUGANDA, 6th March, 1887..

"By the grace of our loving Lord, I am still here in the body. But were it not for the overruling hand of God, I fear there would be nothing to report but tears and groans, if there were even one left to report at all. Since receiving the mail—some six months' letters all at once—I have had the consciousness strongly forced upon me that our very existence here is mightily due to the prayers of you and all children of God in Europe. We have had a period of respite, but once more the enemy seems to be let loose, and trouble is more than in the air. Less than a month ago we had another scare, on a Sunday morning, and I had to dismiss our little congregation suddenly. The king had

given out that he intended making another onslaught on the Christians, but happily he has been hitherto prevented from his bloodthirsty design. One or two of those in hiding had ventured to come to light, and nothing was done to them. Then another one or two prisoners for the faith were liberated, and intimation was made that all others in hiding might return. One ventured. He had been a page, and was at once sent by the king to the Katikiro, but has no more been seen. There is, in fact, sufficient evidence that he was secretly murdered in that official's enclosures. Then his Majesty took a turn to reading the Koran, and gave out that he would kill every one who refused to read it. Alarm seized all our young people, the more especially as the Arabs had instructed their royal pupil that by slaying sacrifices he could bewitch those who disobeyed him. One and another of the pages were ordered to read Arabic, and the head of the pages (successor to Mukasa Balikudembe, who, you will remember, lost his life for venturing to interpose on behalf of Bishop Hannington) was sent for to his country seat that he might be forced to learn the Koran. The Arabs were all present with the king, and their book when suddenly fire broke out in the women's quarters. The wind was blowing fresh from the south, as it generally does at mid-day. The flames spread, and almost all the king's huge houses were reduced to ashes. He fled to the Katikiro's, but the sparks followed in the air, and that chief's houses and property were also quickly consumed. The king's property was saved, however, although several storehouses were burnt.

"I went to see him the next day to congratulate him on his escape, and, while in audience, news arrived that the boat had come, and that 'Filipo' had been drowned!"\*

"The head page arrived since, and was ordered to read the Koran, but refused! This occasioned more wrath, but nothing has been done to the lad as yet, except continued sacrifice of animals to bewitch such as he. Would that nothing more were ever done! But who can tell? Again his Majesty gave out that he meant to kill the Christians. Strange interposition! His mother, a heathen, sent to the Katikiro and Kibare asking them to advise the king not to hold another massacre, as those young fellows were his only strength, and at present he was not popular among his chiefs. They advised him accordingly. So far, execution was stayed; but, unfortunately, a few days ago one of our Church Council, Mika (Limatimba), a sub-chief and officer in the bodyguard, who was spared in the last massacre, was going to the forest to cut canes for rebuilding the king's fences. On the way he was met by some of the royal ladies, who always travel with several executioners. These beat all and sundry to drive them off the road, and rob wayfarers. Mika's boy had a bundle on his head, containing the New Testament in Kiswahili, Prayer-book, and other books. The bundle was seized, and Mika fled. Next day the books were taken before the king, who sent them to the Katikiro, with a complaint that those pardoned were reading as before. Executioners were sent to find Mika, who has fled west, and others of our people are with him. Some Christian lads who guard the king's house have been driven to more distant quarters, on the charge that they are bewitching him. This silly charge is always resorted to in Africa when a pretext is wanted to murder.

"It is just a year since the royal premises were formerly burnt to the ground, and similar threats and charges of witchcraft were made about that time against the Christians as now. No wonder that our people are all uneasy and alarmed. But we are upheld by your prayers, and protected by an Arm infinitely mightier than Mwanga's."

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\* This, of course, was incorrect. Mr. O'Flaherty died at sea, but was not drowned.—[ED.]

*2. The Kabyle Mission.*

By the death of Miss H. C. Tulloch our Mission has lost a most valued and able worker. The daughter of a Scotch Free Church minister, she was converted at the age of thirteen, under his preaching, was educated in Edinburgh and Germany, and afterwards resided for a time in Paris. In January, 1885, she went out to Tangier, and proved one of the ablest students of Arabic in our little band there. She assisted to nurse our brother, Mr. Prior, in his long illness, and when very much run down by work and study, and suffering from a severe cold, which affected one of her lungs, she was herself taken ill with typhoid fever, which, being complicated with the lung trouble, led to her death. She peacefully fell asleep in Jesus on the night of December 11.

We now propose to alter the Medical Mission premises in Tangier, so as to form a small hospital, the best spiritual results being obtained among those who remain for a time as patients under Christian instruction. It would be a fitting tribute to our devoted and true-hearted sister to call this hospital "The Tulloch Memorial Hospital," since in these very premises she led the first in-patient to Christ, and there laid down her life in the service of her Master.

As regards the Mission generally, the year 1886 has, through God's goodness, been one of some progress, though coupled with trial. Ten fresh laborers have gone forth to North Africa and one to North Arabia, twenty-seven being now in the field. Several new stations have also been opened—Constantine, Mascara, and Tasmalt d'Akbou, in Algeria—as centres of work, and Arzila and Sebdou, outposts respectively of Tangier and Tlemcen. Mr. Baldwin is on a visit to Fez, and Mr. Van Tassel has gone to Beyrouth, in Syria, for work in Northern Arabia. Tunis has now a permanent station, and Djemaa Saridj is occupied by Brothers Lamb and Cuendel. Several Mohammedans confessing Christ has been the best progress of all. We believe that these are the first fruits of the harvest that, by God's grace, shall presently be reaped, and that it is worth all the toil for Christ to have the travail of his soul satisfied even in this small measure.

The evangelization of North Africa is, however, hardly begun. We have planted a chain of stations near the coast from Tangier to Tunis, a distance of about 1100 miles, but there are gaps of several hundred miles between them. There is no Protestant missionary for about 1000 miles to the east and 1600 miles to the south, in fact, till you come to Alexandria, in Egypt, or the missions on the Lower Niger. Six new workers have been accepted, and will (d. v.) shortly proceed to various stations, Dr. Roberts, with his future wife, hoping to establish a medical mission at Mogador.

Yours faithfully in Christ,

EDWARD H. GLENNY, Hon. Sec.

21, Linton Road, Barking.

*3. Emin Bey.*

Dr. Volkenbauer contributes to the German *Geographical Journal* a detailed account of the early life of Dr. Edward Schnitzer, now best known as Emin Pacha, the hero of the equatorial provinces, whom Mr. Stanley is on the way to relieve. "He was born," says Dr. Volkenbauer, "on March 28, 1840, at Oppeln, in Silesia. He was the son of a German merchant named Louis Schnitzer and his wife, Pauline. When only two years old he went with his parents to Neisse, where, after the death of his father, in 1845, his mother married Bernhard Treftz, director of the bank, and still resides there. Schnitzer is a member of the Evangelical church. He received his education in the Catholic gymnasium at Neisse from 1850 to 1858, and early showed a lively interest in

natural history—making collections of butterflies, beetles, plants and stones. Later, at a university of Breslau, he became the intimate friend of Dr. R. Long and of the late botanist, Freiherr von Uechtritz. Edward Schnitzer's love of zoology, and especially of ornithology, brought him into intimate relations with Prof. Grube, with whom he undertook a little exploratory trip into the Altvater mountains. During his last term at the university, he devoted himself to medical science, but never let go the idea of once becoming an explorer. From Breslau he went to the Berlin university and became assistant to Dr. Angelstein. After an absence of half a year he returned to Berlin in the autumn of 1864, only to leave the city almost immediately with the intention of going to Constantinople. Instead of doing so, however, we find him established in Antivaria, in Albania, as Turkish harbor and district doctor. In 1870 he was sent for by the governor, Ismael Hacki Pacha, with whom he did not remain long, for he went as military physician to Syria and Arabia with an expedition. Soon after his return he followed Ismael Pacha to Trapezunt and Erzeroum, and later to Epirus and Janina, of which places Ismael Pacha had been governor."

According to a letter received in Brussels, the African traveler, Lieut. Wissmann, concerning whose whereabouts considerable uneasiness had been felt, arrived safely in the beginning of April at Lake Tanganyika. He left the station at Luluaburg on the Kassai River last November, and proceeded into the unexplored region containing the sources of the Lulongo, Tshuapa, and Lomani rivers, intending to reach Lake Tanganyika via Nyangve. Lieut. Wissmann's letter, dated at Kavala, an English missionary station at Lake Tanganyika, shows that the explorer has so far been successful in carrying out his programme. He intends to return to Europe via the Nyassa and Zambesi rivers.

The London correspondent of the Manchester *Guardian* writes: "There is at least a possibility of a company being formed for the purpose of sending an expedition, with Mr. Joseph Thomson at its head, to explore Lake Chad, and opening up the promising region, of which it is the centre, to English commerce. It is also reported in geographical circles that Mr. Andrew Carnegie, the Scoto-American millionaire, will take great interest, pecuniary and other, in the enterprise. It is in any case morally certain that unless such an expedition is sent out the Lake Chad region will be annexed by the Germans.

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## IX. FOR THE CHILDREN.

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### MARY—A GEM FROM THE HILLS OF INDIA.

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"For of such is the kingdom of heaven."

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(Resumed from page 633.)

Preparations were finished, last farewells were spoken, and Mary's parents had reached New York, all ready to sail for India, when an unexpected event delayed their departure. They took lodgings in a boarding house and remained in the city, still hoping to sail in the early spring.

Here during those long winter months, little Mary was pent up in one room, shared also by her parents and little brother. Ex-

ulting, as she did, in open fields and outdoor rambles, this confinement was much like caging a little bird that had been used to fly the air at pleasure. But Mary uttered no complaint, and showed no look of impatience. Her face was no less sunny, and during all these months her sweet temper and lovely traits shone out with peculiar brightness.

#### MARY LOVED TO HELP HER MOTHER.

It was a source of rich joy to her when she found she could be useful. Was anything to be brought or done that a little child could do, Mary was on tip-toe anticipating directions with the sweet words, "May I help you, mama dear."

#### MARY HAD A PECULIAR AFFECTION FOR HER PARENTS.

How her little soul was knit to that of her mother appears from what has already been said of her. Her father's duties had kept him almost constantly traveling, and Mary had never been so closely and constantly in his presence as now. But her sweet affection for him was found to be most tender and strong. He had a heavy pressure of writing upon his hands, and all those winter months he sat and read and wrote in the same room with little Mary and her mother. Her thoughtful care was almost constantly shown in efforts to keep quiet, that "dear papa" might not be disturbed while writing. Mary seemed to enter into her father's feelings with a kind and measure of sympathy strange for one of her years. If she saw him sad she would spring to him with a kiss, throwing her loving arms around his neck with the sweet assurance, "Papa, *I do love you dearly.*"

Her father used to go out daily, and often two or three times a day to the printing office to correct his "proofs," but during all that long winter he does not remember leaving his room without little Mary's watching to claim her parting kiss, and being ready to spring into his arms when he returned. Her sweet affection had become, O, how precious to his heart. I wonder if all little girls make their fathers love them so.

#### MARY LOVED SWEET CHRISTIAN SONGS.

She began to repeat and sing such songs at a very tender age. She never did it as a task, but with a gushing, spontaneous love for them. Doubtless much precious truth was early fixed in her mind by these songs, such as:

"I want to be an angel."  
"Where do children love to go?"

She had a very sprightly way of singing

"Little drops of water,  
Little grains of sand," etc.

Among her favorite songs were :

"The Shining Shore," and  
"There is a happy land,  
Far, far away," and  
"We speak of the realms of the blest,  
That country so bright and so fair."

And her little voice would often give forth the sweetest tones when singing

"I have a father in the promised land," or  
"I'm going home to die no more," etc.

Mary sung just as the birds sing, because she loved to. She would sing through one song and then another, and then a third, and often, keeping a familiar tune, she would use words of her own, expressing sweet thoughts about Jesus and heaven, sometimes uttering lines and sentiments of peculiar sweetness and beauty.

It was this which made the servant girl exclaim: "It seems like as if the child was possessed of singing hymns all the time about God and Jesus."

#### MARY WAS GIFTED WITH RICH MELODY OF VOICE.

Its sweet musical tones were apparent in her most ordinary conversation. There seemed to be some connection between her sweet voice and her sweet disposition—some link between her tongue and her heart. It was a pleasure to listen to her childish prattle, her tones were so bird-like, and seemed to indicate such deep joy, a heart so brim full of goodness and delight.

After Mary's death, it was found that a lady boarder in the adjoining room, who was in such delicate health as to be easily annoyed by children, had been accustomed often to lie on her couch near the partition wall on purpose to enjoy the sweet notes of Mary's bird-like voice. In her sweet voice and disposition were some of the qualities which made everybody love her, which made another boarder remark to her mother, "Is it not wonderful how every one is attracted to that child of yours? With what a heavenly smile she looks round upon us all."

## MARY LOVED JESUS.

It was a special treat when she could get down at her dear mother's feet and looking up into her face listen to some Bible story, especially if it was about Jesus. The very name *Jesus* seemed to have a sweetness and sacredness which charmed her. "Mama, if I die and go up in Heaven, do you think Jesus will take *me* on his lap? Do you think He will, mama?" This was one of her many questions, showing how much her *heart* was affected by what she heard, and that she desired no higher joy than to live with Jesus in the "happy land." "Mama, I wish Jesus' arms could have been around *me* and his hand placed on *my* head," were words which told the yearning love of her young heart.

## MARY LOVED TO PRAY.

From the first time her infant lips were taught to lisp,  
"Now I lay me down to sleep," etc.,

Mary always showed real joy when permitted to kneel by her parents and repeat her little prayers, and she soon began to add words and thoughts of her own, never failing to ask God to bless her dear parents and brothers, and after praying for each dear one by name, her favorite closing petition was, "and may we all go to heaven when we die."

## MARY SEEMED TO HAVE A PRESENTIMENT OF DEATH.

Again and again, in her happiest moments, she would speak out, "Papa, dear, I shall die, and go up in heaven."

There was no look of sorrow or anxiety. She spoke the words joyfully, lovingly, just as she spoke of going to see friends whom she loved. Her parents, arrested by such words, would look intently at their sweet child and try to scan her thoughts. She was in perfect health, and they could attribute her words only to some childish impulse not to be accounted for, and tried to repress anxiety. But when she repeated the words day after day, and the idea seemed to take possession of her mind, she would break out in her sweetest melody, singing by the half hour together :

" My Father calls me, I must go,  
To meet him in the promised land."

What wonder that their eyes sometimes filled with tears, and that her fond mother remarked :

" It does seem as if Mary would do to live with the angels just as she is."

## MARY'S DEATH.

Is it true that the gardener gathers the sweetest and most beautiful flowers first? While rejoicing in their precious treasure, so rich in grace and beauty, those fond parents were suddenly called to give her back to God.

The sun shone out pleasantly in the afternoon, and Mary walked, with her mama, as far as Broadway. She enjoyed it greatly, her little heart bounding with delight to be in the open air and see new sights. A poor sweeper at the crossings moved her ready sympathy, and she found joy in giving her a penny.

It was Mary's last walk. That night the *diphtheria* seized the sweet flower and soon cut it down. As soon as the disease appeared, Dr. B—— was called, and all was done that medical skill and the tenderest love could suggest, but in vain. Her strong system withstood the force of the disease for two weeks. How meekly, patiently, lovingly, the dear child bore all her pain and took all her medicine. Nature shrank from the burning applications to her throat, but with touching sweetness she always yielded to papa's wish without a murmur.

Her thoughts were about Jesus and heaven. Two days before she died her father bolstered her up in a chair, hoping to rest her by a change of position.

The upper part of the window before her revealed a strip of the sky across which beautiful clouds were flying with quick rapidity. Their golden edges and rapid motion fixed her delighted eye a moment, when she sweetly asked: "Could we go to heaven on those clouds, papa? Would they let us fall?"

At this time Mary's parents were still hoping and praying that she might be spared to them, but she was already near heaven and the angels did not let her fall.

The fatal ravages of the disease were soon apparent, her little stomach began to reject all food and medicine, and then her parents knew that she must die. Oh, how it crushed their hearts to part with this sweet child. With the tenderest affection they bent over her that last solemn night, doing all that love could do. Again and again she asked papa to pray with her. Midnight came and went, and when the clock struck one she spoke of being sleepy, as if the dark mists were gathering. Then rousing herself a little, she said: "Mama, I want to say my prayers." She tried to rise and

kneel in her cot, but her strength failed her, and papa, hoping to quiet her thoughts, said her prayers for her. Then her mother, clasping her in her arms, asked: "Does Mary wish to go to Jesus now?" "Yes, yes," was her prompt reply, as she turned her eyes upward with a brilliant and enraptured gaze. What wonder her dear brother cried out: "Oh, mother, she is taking in heavenly visions." It was but a moment, and her sweet spirit had gone to be with Jesus, and as father, mother and brother knelt over her lovely form, seeking help and strength from God, who shall tell the bitterness of their crushed hearts at parting with their treasure, or the pure Christian joy that moderated their grief as they felt the force of a new tie binding their hearts more closely to God and heaven. Those stricken ones thought themselves alone with God and the beautiful child they so dearly loved. But even strangers' hearts had been touched with sympathy too intense for sleep. The door was gently opened. Kind words of comfort were spoken, and kind hands prepared the last white robes and dressed the little sleeper for the grave.

God bless those dear ladies for their deed of love. Morning came, and as those stricken parents found their sorrow bursting forth afresh, and looked upon each other's grief-worn face in doubt where to find a burial place for their darling child, again they found "God careth for us and His mercy faileth not." Amidst their anxious doubts a dear lady entered, and with Christian kindness and a delicacy of feeling all her own, she *asked* that Mary might rest in Greenwood by the side of her own sweet babes, till Christ should raise them up.

We will not describe the funeral, or repeat the words of comfort which the dear servant of God spoke to those sorrowing parents, telling them: "God saw that heaven was a better place for the beautiful little Mary than the dark land of India."

Mary's face and form in death were most lovely. They combined all the freshness of life, with a heavenly purity and brightness. Her rich, luxuriant hair, lay in life-like golden curls around her face, and kind hearts and hands found pleasure in placing upon her the sweetest and most beautiful flowers.

The kind lady who made her robe, remarked: "Mary was beautiful in life, but far more beautiful in death. There is something in her look so pure, so angelic, without the slightest trace of suffering."

Mary's living influence upon all around her was like some powerful charm.

Some ten days after Mary's death, the grief of her brother, thirteen years old, found a faint expression in the following lines, which dear children will read for the sake of the affection they breathe for that lovely sister :

"I had a little sister once,  
She was a charming bird,  
Her little prattle all day long  
Was the loveliest ever heard.

Oh, she had such a lovely face,  
And pretty, golden curls;  
With her sweet blue eyes and winning  
ways,  
She was the sweetest of little girls.

She had such a pure and loving heart,  
We loved her most too much,  
But Jesus loved her, so she went  
To live with others such.

She lived with us but five short years,  
And happy years were they,  
And, oh, it almost breaks our hearts  
To have her go away.

Quite in keeping with this are the following lines, sent to the stricken parents by another friend. They describe so expressively how "little Mary" "in her beauty came from the bowers of bliss," how fondly her parents "wore the jewel upon their hearts," how sweetly the dear child welcomed the angel of death, and with her sunny, joyous thoughts of Jesus and heaven, was ready to exclaim, "Let us go there to-day," "to that better land," and how the "Angel of Peace" came to those "sorrowing hearts" and gave them "a key to those gardens above." All is so expressively told that they embody a beautiful epitome of this brief memorial :

### "OUR DARLING."

"But a few frail summers have passed away,  
Since she in her beauty came  
From the bowers of bliss—a beaming ray  
Of heaven's own sunlight around her  
way,  
And her soul without a stain.

God opened the gates of His Paradise,  
And the fair child wandered through,  
Then He sent an angel, with loving care,  
To guard his jewel, so costly and rare,  
Lest the world should make her  
untrue.

Methinks I almost see her now,  
Beckoning—Brother, come,  
Look up here once and see how bright  
How beautiful my home.

Oh, leave that dismal world below,  
So full of grief and sin;  
Come, knock at Heaven's gateway now,  
Jesus will let you in.

While here on earth she always cast  
A heavenly radiance round,  
But now she's fled, she's gone above,  
She cannot here be found.

But still she's ours—she is not lost,  
But only gone before;  
And we will hope to meet her soon,  
Safe, on the 'Shining Shore.'"

Then the child looked up with a beaming  
smile,  
And she said, 'Let us go there to-day;'  
And she placed in his own, her little hand,  
While she said, 'Let us go to that better  
land,'  
And she listened for what he would say.

The angel gazed on her smiling face,  
Her trust was so free and sure,  
'Thou returnest to heaven again,' he saith,  
'By the earthly path of pain and death—  
But brief trial for one so pure.'

And thus it was that her eye was so bright,  
And filled with such loving trust,  
That her brow was pure with such holy  
light,  
For there stood unveiled to her reverent  
sight,  
This Angel of the Just.

He followed her footsteps day by day,  
*We*, children of dust, saw not,  
And we made to ourselves an idol of clay,  
Not knowing she was but a fleeting ray,  
The Father had lent us, awhile to stay  
To brighten our earthly lot.

We wore the jewel upon our hearts,  
Like a beautiful bud of spring ;  
And we said 'the blossom will yet unfold,'  
'It is ours,' we said, 'with a love untold,  
And the future new beauty will bring.'

We called her our flower, our star, our bird,  
Our pearl from the ocean of life,  
Each beautiful name that ever was heard,  
Every musical echo and sweet sounding  
word

That could calm in the earthly strife.

We taught her 'Our Father,' as if there  
were need

To teach one just sent from the Throne,  
To give to her faith, an imperfect creed  
With earthly wisdom, her spirit to feed,  
Which on heavenly fruit had grown.

But the Angel spoke to the child one day,  
When our hearts to hers were bound,  
When her step was light and her laughter  
gay,  
And she talked of the flowers with which  
she'd play,

When the summer our earth had crowned.

And the Angel whispered the little one,  
That he knew of a brighter place,  
Where the flowers were sweeter beyond  
the sun,  
And the birds to a softer song were won,  
And the light had a tenderer grace.

In Mary's frequent song, "I want to be an angel," she used to repeat again and again with the clearest, sweetest notes of her musical voice :

"A crown upon my forehead,  
A harp within my hand."

And while so many loved friends were mourning her loss here, who can doubt that if her voice could have been reflected back

Then the spoiler came, with his ruthless  
hand,  
And he marred the casket so rare,  
He touched the brow, the lip, the cheek,  
But the jewel *within* he did not seek—  
God kept it with tenderest care.

Then the Angel came to the bed of death,  
And he whispered the child once more ;  
She smiled—she was through with pain  
and strife—  
Then away, away through the Gates of  
Life,  
To rest on the heavenly shore.

The empty casket, a ruined shrine,  
We decked for its burial home ;  
'Twas a broken vase, but we filled it with  
flowers,  
And we bade her '*adieu*'—that idol of  
ours—

For '*to God*' we knew she had gone.

We shall watch no more for our bud to  
bloom  
In these fields of earthly light—  
But above there's a flower, so rich and rare,  
That the angels pause to gaze at it there,  
And question '*from earth, and so bright?*'

Then the Father speaks—'there are sorrow-  
ing hearts,  
That are bleeding and broken below,  
But my Angel of Peace I have sent unto  
them,  
With my promise of love, that shall comfort  
them when  
Too great is their burden of woe.'

And the Angel of Peace came down to our  
home,  
And he folded his white wings there,  
For softly he told us, the Father of Love  
Would restore us one day our beautiful dove  
And he gave us a key to those gardens  
above,  
And the key was *submission with prayer.*"

H. S. K.

from the "shining shore," we might have heard her singing in sweeter notes than any of earth :

"I shine in the light of God,  
His likeness stamps my brow,  
Through the shadows of death my feet have trod,  
And I reign in glory now.

No breaking heart is here,  
No keen and thrilling pain,  
No wasted cheek where the frequent tear  
Hath rolled and left its stain.

I have found the joy of heaven,  
I am one of the angel band,  
To my head a crown is given,  
And a harp is in my hand.

I have learned the song they sing,  
Whom Jesus has made free,  
And the glorious vaults of heaven still ring,  
With my new-born melody.

\* \* \* \* \*

Do I forget? Oh, no,  
For memory's golden chain  
Shall bind my heart to the hearts below,  
Till they meet and touch again.

Each link is strong and bright,  
And love's electric flame  
Flows freely down like a river of light,  
To the world from whence I came.

Do you mourn when another star  
Shines out from the glittering sky?  
Do you weep when the noise of war  
And the rage of conflict die?

Then why should your tears roll down,  
And your hearts be sorely riven,  
For another 'gem' in the Savior's crown  
And another star in heaven?"

There is one element of Mary's character to which we have not alluded. *She loved the heathen.* Born and nursed among them, and expecting to return to them with her parents, doubtless she had heard much about them; but few young minds have ever been so moved with sympathy for them. Nothing would so quickly arrest her attention as an allusion to their degradation and their not knowing about the blessed Jesus. Her little song book ("Songs for Little Ones at Home,") is well worn throughout, but no where does it show such marks of frequent use as at the picture of the "heathen mother" throwing her infant to the alligators of the Sacred Ganges. The earnest pitying look which she would fix

upon the picture, showed how the tenderest sympathies of her soul were enkindled, and whenever she said or sung the lines it was always in plaintive, touching tones, and if she ever heard the first lines without the last, "she was sure to add: "Send, O send the Bible there," etc.

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## VI. INTERNATIONAL MISSIONARY UNION.

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We have omitted notice of this interesting annual gathering quite too long. It was held again this year and developed a marked and growing interest. We have room now for only a brief and partial account, but sufficient to give our readers a good idea of the tone and temper and discussions of the meetings, as sketched by one of those present:—

The I. M. U. has come to stay. So said Dr. Barnum of Turkey in proposing some slight changes in the constitution. So felt the seventy-one missionaries who prayed, talked, walked, fished and fellowshiped together for eight days at Thousand Island Park—America's miniature Japan inland sea—in the noble St. Lawrence, Aug. 10-17. Threescore and eleven "underminers of paganism" in conference—33 retired missionaries, 32 still in the service and 6 just entering. By countries: India, 19; China, 15; Turkey and Bulgaria, 10; Japan, 7; Siam and North American Indians, 6 each; Ceylon, Burmah and Germany, 2 each; Italy and Mexico, 1 each. Or by denominations, Methodists, 26; Congregationalists, 17; Presbyterians, 15; Baptists, 10; Lutheran, 2; Dutch Reformed, 1.

Such a noble set of men and women, headed by white-haired, saintly-faced Dr. Dean of Siam, whose parting word was like an apostolic benediction; Dr. Hamlin, whose unique stories never wear out; Dr. and Mrs. House and Dr. Wilson of Siam; and Mrs. Culbertson of China. Bishop Hearst, formerly a missionary, preached to us on Sunday, and gave an able and delightful address, later, on Mexico. Even missionaries were surprised to hear him say that eight of the twelve millions of people in Mexico are pure Indians, and have no translation of the Bible in any one of their languages. Also that they welcomed Protestantism and its freedom of thought and worship. The Bible Society will hear from the Union in a few weeks on that subject. Queen Victoria will also receive a congratulatory letter from the officers of the Union.

We also unanimously deplored the introduction of whisky into the Congo Free State, thanked God by formal vote as well as earnest prayer for the present remarkable student missionary movement, and passed other resolutions, relating to Dr. Tourjée's generous offer to give a musical training to missionary candidates, the centennial of missions in 1892 (generally deemed an excellent thing, but as involving very intricate historical questions), the patronage of temperance and non-gambling steamers, on keeping alive the missionary concert, heartily indorsing the simultaneous meeting scheme (on which an able paper was read by the treasurer, Rev. W. H. Belden, formerly of Bulgaria), and cordially inviting all mission secretaries to meet with the Union next year, probably at Clifton Springs, Dr. Foster having extended us a very kind invitation to meet at his Sanitarium.

The subject of higher education was discussed in a most spirited fashion, led by Rev. T. S. Smith of our own mission in Ceylon. The nearly unanimous judgment may be summed up in two words: Keep the Bible at the front; then push education. The

ladies had their meeting, besides taking part in mixed ones. Many remarkable instances of God's care of missionaries and their children were recited. Mr. Doane, a prisoner at Manilla, was most tenderly remembered; also lone workers in India and other places. There was a choice mosaic of testimonies as to the great desire of the heathen for the gospel, and another of special instances of grace among native converts.

Here are a few gems of thought noted at random: There is no caste in music. Indigenous music most quickly reaches the heart. There is a suppressed and secret desire among the Mohammedans for the gospel. There is hope for a people—like the Japanese—who pay before they pray. Heathenism does not propagate itself. Christianity must occupy the world, or forms of evil will. It is a matter of self-preservation. Protestant Christianity does not compromise. It waits till it supplants. The world for Christ before the century closes!

J. H. P.

## VII. GIFTS AND LEGACIES.

ELIJAH AND MRS. HAYES, of Warsaw, Ind., have just made a large donation to the Board of Missions of the M. E. Church. The property deeded is valued at \$130,000, and yields an income of \$5,000. But out of this sum are to be paid an annuity of \$500 to Mrs. Hayes and \$1,000 to Mr. Hayes during their life-time. The deed provides that the Board of Missions shall have for fifty years the rents and profits accruing from the property, and after that period it shall be at the disposal of the board. The money derived from rents and the sale of the realty is to go to the Foreign Mission Fund of the Board of Missions. There is no doubt about the gift being accepted, as a letter received by Mr. Hayes from J. M. Reid, Corresponding Secretary of the Board, written on June 23, accepts the gift with all the provisions named. This large bequest does not form a part of the \$1,000,000 for missions which Chaplain McCabe is raising. He stated to-day that the prospects for raising that sum are flattering, as an increase of only \$30,000 over the collections of last year will be required, and a large part of this increase is already pledged. Elijah Hayes and wife are plain people, who have lived an economical life. Their home is a simple one. Both are aged and they have no heirs. For years Mr. Hayes has been interested in foreign missions, and determined a long time ago to give his property to the cause.

MRS. MARY A. ROSS, Southold, Long Island, New York, recently deceased, gave by will fifteen hundred dollars to the Board of Home Missions of the Presbyterian Church, fifteen hundred dollars to the Board of Foreign Missions of the same Church, one thousand dollars to the Trustees of the First Church of Southold, to be perpetually held, and the interest thereof devoted to the use of the said First Church in caring for its cemetery; and to show her respect for her pastor and his wife, one hundred dollars each to the Rev. Dr. and Mrs. Epher Whitaker. The bulk of her property she bequeathed to the descendants of her sisters.

The will of GEORGE E. DOWNS, of Canton, Mass., makes the following public bequests: To the children's mission to the children of the destitute in Tremont street, Boston, \$10,000; the Massachusetts Infant Asylum, \$20,000; to the New England Hospital for Women and Children, \$10,000; the Young Men's Christian Union, \$10,000; the Massachusetts Homeopathic Hospital, \$5,000; the Baldwin Place Home for Little Wanderers, \$2,000; the Boston Provident Association, \$5,000; the Unitarian Sunday School Society, \$5,000; the Children's Hospital, \$2,000, subject to the payment

of an annuity of \$200 a year to Fanny Tucker, of Canton, daughter of Frank W. Tucker; the Woman's Industrial Union of Boylston street, \$5,000; the Perkins Institution and Massachusetts School for the Blind, for the uses of the Kindergarten attached to said Institution, \$3,000; the town of Canton, \$5,000 in trust, to apply the income thereof to the perpetual care of the lot in the cemetery where Mr. Downs' father is buried.

DR. MARK HOPKINS' will has been probated at Pittsfield, Mass. It leaves the bulk of his property to his wife; and \$2,000 to each of his children, the American Board and the President and Trustees of Williams College. His daughter Susie is to have an independent support if she does not marry. His personal effects, manuscripts, etc., are left to his children.

COUNT ITO, the PRIME MINISTER OF JAPAN, is said to have shown his interest in the education of the girls and women by giving \$10,000 to help forward this work.

THE KING OF SIAM has given the Baptist Mission at Bankok \$240,000 in aid of a school and hospital.

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### VIII. NEWS AND NOTES OF THE MONTH.

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In all the Protestant churches of Japan 192 baptisms are reported in the first two weeks of March. And this is said to be the average rate.

Rev. Howard J. Walkom, in British Honduras, writes:—

“ It may encourage some fellow toilers to know that in this remote and comparatively unknown colony a gracious work is going on among the native peoples. Our own Church, among others, has been blessed by an increase of seventy-one members on this quarter's number of members. This, with a roll of 800 members before, in a town of some 5000 inhabitants and one church, is only one among many. Our Gospel Temperance Mission is doing real and effective service, over a hundred having taken the blue since the last anniversary. My Band of Hope reports over 200 members, with an average weekly attendance of 100.”

In the Simla Mission 31 converts have been baptized this season.

THE priest of Canicatti, a large town in the province of Girgenti, Sicily, recently caused to appear beside him in the pulpit a young man whose face was blacked and his head furnished with two large horns, while he had a long tail, from the end of which crackers went off. The priest informed the congregation that this figure was the devil, whereupon a great panic ensued and many women and children were seriously injured in the rush.—*Christian Leader.*

NAPOLEON'S LEGACY TO FRANCE.—Between 1804 and 1815 he has had slaughtered more than 1,700,000 Frenchmen born within the boundaries of ancient France, to which must be added, probably, 2,000,000 of men born out of these limits, and all for him, under the title of allies, or slain on his account, under the title of enemies. All that the poor, enthusiastic, and credulous Gauls have gained by confiding their public welfare to him is two invasions; all that he bequeaths to them as a reward for their devotion, after this prodigious waste of their blood and the blood of others, is a France shorn of fifteen depart-

ments acquired by the republic, deprived of Savoy, the left bank of the Rhine and of Belgium, despoiled of the north east angle by which it completed its boundaries, fortified its most vulnerable point, and, using the words of Vauban, "made the field square;" losing 4,000,000 of new Frenchmen which it had assimilated after twenty years of life in common; and, worse still, thrown back within the frontiers of 1789, alone diminished in the midst of its aggrandized neighbours, suspected by all Europe and lastingly surrounded by a threatening circle of distrust and rancor.—*Taine*.

**NEW MISSION AT JAFFA, PALESTINE.**—We are glad to see the "British Society for the Propagation of the Gospel among the Jews" has just decided to begin a new mission in Jaffa, and have appointed Rev. A. Ben. Oliel, of long and large experience, to take charge of this work. He is to be on the ground in November next, and we trust a large blessing from God is to attend his labors.

**GOOD NEWS FROM NORTH AFRICA.**—Our dear friend, Rev. E. F. Baldwin, with his family and fellow-workers, who represent the Kabyle Mission in Morocco, writes that the first Mohammedan convert of the Mission is a Moorish woman, who has received the Gospel in saving power from Miss Herdman and Miss Caley, who went to Arzila some months ago, and have resided there until now. Her daughter, and also two lads, appear likewise to have yielded themselves to the Lord.

About the same time, at Tangier, an aged man, called El Hajj (*the pilgrim*), because he had made the pilgrimage to Mecca, evidently received the truth of salvation through the blood of Jesus, and came daily, saying, "Do read me a little more about my Lord Jesus."

In addition to these, and still more remarkable, is the conversion of a bright and zealous young convert, El Hasan, who was first seen by Mr. Baldwin on a journey between Tangier and Tetuan. He is of one of the "best families" in Morocco. He is sure there are many devout ones, as he was (like Cornelius, as he himself said), who will quickly receive Christ, if instructed. El Hasan has confessed Christ to the danger of his life. We commend him, and the enterprising young Mission of which he is one of the first fruits, to the sympathy and prayer of all Christians. El Hasan has now gone to Fez with Mr. Baldwin for the winter, to preach the Gospel in that town of 150,000 inhabitants.

## IX. CAPTURE OF A SLAVE DHOW.

We have abundant evidence that all efforts to put down the East African slave trade have proved unavailing. Every few months a fresh capture of dhows laden with the victims of the cruel Arabs is made by British cruisers, and yet the depraved men-stealers persist in their horrid traffic. Among those somewhat recent is the following, the account of which is given by Chaplain Flynn:

On the morning of the 30th of May, our pinnace, which for some months past has been engaged cruising off the island of Pemba for the suppression of the slave trade, was anchored close inside Fundu Gap. At daylight the look-out man reported to the officer in command (Lieutenant Fagan) that a large dhow was entering the Gap. He at once gave orders to prepare to board her; the cable was shortened in, the men stood by their arms, and two men, with the Swahili interpreter, were sent away in the dingey to board

the dhow. Meanwhile she kept on her way, running before the wind, and when she had approached within hail of the dingey the interpreter shouted to her several times to lower her sail, but no notice was taken of this order. Suddenly the dhow altered her course, and steered straight for the pinnace, evidently intending to run her down, and, at the same time, fired several shots at the dingey, wounding the coxswain, and knocking him and the interpreter into the water. Lieutenant Fegan, seeing that the dhow was steering straight for his boat, gave the order "repel boarders!" went forward to the bow of the pinnace, and hailed the dhow to keep clear, but she continued to bear down on them, and struck the pinnace on the starboard bow.

Just before the collision a number of Arabs, armed with rifles and swords, sprang up from the fore-part of the dhow, where they had lain concealed, and also from under the roofing, and fired a volley into the pinnace, then, drawing their swords as they collided, they made a most determined attempt to board her, but not one of them succeeded in getting into the boat. After a very desperate hand-to-hand fight—during which the Arabs in the after-part of the dhow kept up a constant fire upon our men—the attacking party were driven back with considerable loss. The vessels now separated, and the pinnace, taking the dingey in tow, bore up in chase of the dhow, she being by this time in full flight. Shots continued to be exchanged between the pursuer and the pursued, and at last, the steersman of the dhow having been either shot or driven from his post by our fire, she came to the wind, was taken aback, and foundered in two fathoms of water close to the beach. The pinnace coming up, anchored close to the foundered vessel, and was successful in rescuing fifty-three slaves, most of whom were standing on the dhow keeping their heads above water, others were seen swimming for the shore, and about twelve or fifteen dead bodies, principally Arabs, were observed at the bottom, close to the dhow.

Having taken the fifty-three rescued slaves on board the pinnace, Lieutenant Fegan hired another dhow to convey them to Funzi Island—where we have a sort of depot for the convenience of the boats cruising in these waters—and subsequently proceeded there with his own party in the pinnace. Of his gallant little crew of nine men—including the interpreter—the majority had received severe wounds from the Arabs. One poor young fellow, quite a boy, at the very outset was struck in the leg by an Arab bullet, which shattered his thigh bone; another, a little later on, while in the act of firing his rifle, was hit by a bullet, which carried away the four fingers of his left hand, the thumb of his right hand, and fractured his right arm above the elbow; a third received a bullet wound in the thigh; the coxswain, as already mentioned, was struck while in the dingey, receiving a nasty wound in the foot; and the leader of the party, Lieutenant Fegan, while at the head of his men in resisting the attack of the Arabs, received a very severe sword wound, which laid open his arm from the shoulder to the elbow. Other minor casualties might be mentioned, and several truly providential escapes were experienced by our men.

The following day a boat was dispatched to Zanzibar for medical assistance, but owing to strong contrary winds it did not reach there for ten days. On receipt of the intelligence H. M. S. "Reindeer" at once proceeded to Pemba, and on arriving at Funzi Island, Dr. Norman, the surgeon of the ship, found some of the wounded in a very bad state. Eleven days had elapsed since the fight, and it is not difficult to believe that here, in the tropics, wounds, which had received no skilled or professional dressing, must have been by that time in a frightful condition, and although their unwounded comrades did what they could to relieve their pain and staunch their wounds, yet their sufferings and loss of blood were very great indeed.

Stone, the young sailor whose thigh bone was broken, had suffered great agony, and those who attended on him were in daily expectation of his death. The poor fellow sur-

vived the amputation of his leg only three hours; his last words were "My God! my Father!" We do trust that there, on that lonely island, far away from dear Old England, the poor boy realized that God drew near to him, and that he found in Him a God and a Father. The remainder of the wounded were conveyed by the "Reindeer" to Zanzibar, and placed in the French Hospital, where they still remain, all progressing favorably.

The rescued slaves were in due course brought before the British Consul at Zanzibar, and received from him "Free Papers." Most of the adults were then handed over to the care of the Church Missionary Society at Mombasa, and seventeen boys were received by the Universities' Mission at Zanzibar. I have seen most of these seventeen boys since they were placed under the care of the Universities' Mission—five of them are at Mkunazini and twelve at Kiungani—and to judge from their contented-looking faces, they are quite able to appreciate the happier fate that has befallen them.

It would ill become one so intimately identified with them as I am to speak in terms of boast or praise respecting the manner in which our blue-jackets fought. Enough has already been said to prove that they were true to the traditions of the British Navy, and fought with characteristic pluck, though outnumbered by more than two to one, and one feels glad that this bravery was manifested in a good cause—in rescuing from a life of bondage fifty-three fellow-creatures whom God intended to be free. One young life was forfeited, and others are maimed for life by the struggle, but his death, and their sufferings, will be indirectly instrumental in bringing the knowledge of the Saviour's love within the reach of those who otherwise might never have heard of God, of Christ, or of Heaven; better to suffer, better to die in such a cause, than to perish in a conflict for increase of territory or of earthly glory.

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## X. EVANGELIZATION OF THE WORLD.

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Among the many live, earnest thoughts and facts which found expression at the recent Keswick (England) Convention, were the following :

Mr. Reginald Radcliffe said : A few weeks ago I had to do with one of the largest parishes in the world, not West Africa, nor the Sahara, but the Soudan. It is 2,000 miles long and 500 miles broad, and contains a population of from 50 to 70 millions, proselytised by Mohammedans, and as yet never touched by us. What have all the Protestant churches of England and America given to this land? Only two lads, who a few weeks ago sailed down the Mersey on their way to Africa. One was young Wilmot Brooke, and the other a Soudanese lad, who, after seeing his father murdered before his eyes, and having been sold as a slave, was at last rescued and brought to England by the Rev. C. T. Wilson, of the C.M.S. And yet with all this we say, "Lord Jesus, come quickly." It was not Christ's command which sent us to Africa in the first instance, but the tragic death of Livingstone. With one of the many church steeples in this land we could supply ten missionaries in China, and so in many cases, instead of pointing the road to heaven, they are blocking up the way.

Rev. J. Hudson Taylor said : I have just received a letter from my daughter, who is working in China alone, in a district as large as Wales. Thank God, He is making her a blessing there. But think how few are the workers. What are we doing for the heathen? Some of us came up here hungry and thirsty, and we all delight to sing—

I came to Jesus, and I drank of that life-giving stream.

But now the Master is Himself thirsty. He is still asking of you and me, "Give Me to drink." He is thirsting for souls. Shall we do nothing to satisfy his thirst? Parts of the world may be very dear to us, but they are not the whole world. We do want to get into sympathy with "Our Father," and whilst we remember the needs at home, let us think that there is no one in England who is not within easy reach of some one who can point him to Christ. But in France, Germany, India, Africa, China, etc., there are millions who will never hear the Gospel unless we take the Gospel to them. Will you not try to satisfy Him who gave his life to satisfy you?

Mr. Eugene Stock said Mr. Radcliffe had been speaking of new fields of work, but we must not forget the old fields. The appeal, he said, which had reached the convention from Jaffa, asking for ten ladies to go out at once to Palestine, was made entirely apart from the committee, for the letter came to the chairman directly from China. May God send out the ladies, and, if any are unable to support themselves altogether, the C.M.S. Committee will be glad to make up the deficiency. Dr. Jukes, from India, sends this message: "Urge those present not to hinder the going out of those who should go." The February simultaneous meetings of the C.M.S. have borne abundant fruit. The congregation of St. Paul's, Onslow Square, have given an offering of £3,000 in addition to their ordinary collections. This is to be applied to sending ladies to East Africa, and volunteers are urgently needed.

Rev. H. H. Webb Peploe asked prayer that God would lead some ladies to offer for the work in East Africa, saying that whoever were sent would have the very earnest prayers and sympathy of his congregation.

Deeply interesting personal testimonies followed from Miss Trotter, who hopes shortly to take up missionary work in North Africa, and Miss Campbell, who is leaving soon for work in connection with the China Inland Mission. Miss Clay, of the Punjab Village Mission, said more workers are wanted among the villages of the Punjab. There are hundreds of villages where no worker has ever been. Now in these districts there are many inquiring the way of life. There is a great work going on, and now is the time to reap the sheaves, as well as to sow the seed. Rev. James Johnson, of Lagos, spoke of the necessities of Africa, and Mr. T. W. Piggott, of the China Inland Mission, advocated the claims of that vast field. Towards the close of the meeting, Mr. Radcliffe invited (1) all missionaries present who had actually been out in the field to rise, that they might be seen and prayed for. There were twenty or thirty. (2). Then he asked any to rise who were fully resolved to go out if God opened the way. Over fifty persons at once stood up, and "Thank God" burst involuntarily from hundreds of lips. There was perfect quiet; not the smallest excitement; but tears stood in many eyes at the sight. (3). Once more, would those who desired guidance about the future rise? Fifty or sixty more stood up. Rev. F. B. Meyer concluded with an earnest appeal that there might be real practical results.

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## XI. NATIVE ESTEEM AND AFFECTION FOR MISSIONARIES.

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Our various missionary Periodicals abound more or less in commendations of missionaries by disinterested Europeans and Americans resident in the mission fields abroad and observant of their manner of life and labors among the heathen. Among such Sir Herbert Edwards, the Lawrences and others of the highest

intelligence and Christian culture and principle, will readily be recalled. We once heard the late Sir Bartle Frere while Governor of Bombay, turn to an unassuming missionary, to whose vernacular preaching to a native audience the Governor had just been listening, and remark to him:—" You are doing more, my friend, for India and for the permanent and highest good of this people, than I am."

But let us here present briefly a few statements showing the estimate of true-hearted and faithful missionaries by the natives themselves, among whom they live and labor. A Kaffir convert in South Africa thus speaks: " I look upon all Christians as friends and benefactors and worthy of much esteem. And particularly I look upon the venerable missionary, who baptized my father and mother some thirty years ago, and myself when a child, superintended my education, gave me good advice, taught me the way of salvation, and loved and cared for me as a father should love and care for his son—I look upon him and his wife, whose kindness I shall never forget, as indeed my father and mother."

The Baptist *Missionary Herald* gives a most tender and touching farewell address to the late Rev. Thomas Morgan, by his converts and church at Howrah, India, when his age and infirmities compelled him to leave them after full forty years service among them. But it is not the Christian converts only who learn to appreciate the character and labors of missionaries. We remember a missionary in India, who, on going into a new region to establish a mission, was met by a petition of the more prominent and influential people to their King, and through him to the British Government, praying that the missionary and his wife might at once be banished from their Kingdom. But their petition not being granted, and their attempt at strict non-intercourse being overcome by patient, persistent and loving efforts for their highest good, five short years availed to change their feelings so entirely that they recognized the missionary and his wife as their best friends, and took every proper opportunity to show their esteem and affection for them.

We have just received copies of testimonials, from native Christians and also non-Christians,—one of them addressed to a Presbyterian missionary in North India, and the others addressed to other parties about him—but all of them so ingenuous and spontaneous, that our readers cannot fail to be interested in them.

The missionary was about to leave his church and people after some 30 years of labor among them, not from age or broken health, but because it pleased the Mission Board and secretaries in Christendom to remove him to another field. His church and people at first supposed he was being removed by the brethren of his mission, and hence directed their petition or memorial to that mission, as follows:—

## MEMORIAL OF THE NATIVE CHRISTIANS OF DEHRA,

DEHRA DUN, Nov. 23rd, 1883.

*To the members of the Lodiāna Mission, in Session at Saharanpur.*

REV. SIRS:—We, the native Christians of Dehra, beg most respectfully to state that we are very much grieved to hear of the transfer of the *Rev. D. Herron* from Dehra to Rawal Pindi. *Mr. Herron* has, all along, been regarded by us as our spiritual father, and his ministry has been a means of great spiritual blessing to us, to say nothing of temporal blessings. He has loved us as a father does his own children, and his care and anxiety for us have been truly parental. To the fatherless among us he has been a father, and friend to the friendless and the poor. We have been greatly benefitted by his Christian example and teaching, and as a fruit of his labor we have been led to feel the responsibility which rests on us as individual followers of the Lord Jesus Christ, and as a Church and Christian community. Recalling to our mind all the temporal and the spiritual blessings with which the Lord has been pleased to bless us under the ministry of the *Rev. D. Herron* and hearing that he is now transferred to Rawal Pindi, we feel as if we are going to lose our spiritual guide—our father, and this thought makes us extremely sorry. It is our earnest desire to be under his ministry as long as the Lord may be pleased to spare his life, at least as long as the native church at Dehra will take to become independent of foreign support.\* We, therefore, most respectfully pray that the mission would kindly reconsider its action regarding Mr. Herron and allow him to remain in Dehra. We ask this as a favor, and as a favor we shall never forget it, but shall feel deeply obliged for it.

Hoping the Lord may guide you in all your doings, we beg to remain, rev. sirs, your obedient servants.

[Here follow 27 names of the most prominent and influential members of the Dehra church.]

A memorial by the non-christians of Dehra was also sent to the same Mission the day following, Nov. 24, 1883, as follows :

TO THE MEMBERS OF THE LODIANA MISSION :

DEHRA DUN, Nov. 24th, 1883.

REV. SIRS:—We, the residents of Dehra, beg most respectfully to state that we have, been much grieved on hearing that the *Rev. D. Herron* has been transferred from Dehra to Rawal Pindi. *Mr. Herron* has been in the midst of us for a very long time, and we all respect and like him very much. He has been the means of doing a great deal of good to our small town. He is a great friend of education, and the Boys' City School, under his superintendence, has been a great blessing to us. Besides, many of us honor him as a friend and an adviser, and earnestly desire that he may not be sent away from us. We therefore pray that the Mission would kindly allow Mr. Herron to remain in Dehra, and for this act we shall feel much obliged.

Hoping you would favorably receive our petition, we beg to remain, sirs, yours obediently.

[Here follow 70 names in English, Urdu and Hindi.]

In a country like India, where both Europeans and natives think much of good manners and gentlemanly courtesy, it is not at

\* It has always been an object of Mr. Herron that the native church here should be self-supporting, and as a fruit of his labor in this direction we have now eight voluntary preachers (some of them belong to the Govt. offices), who manage a Sunday School, and preach in the town and village of Dehra.

all creditable to the Lodiana Mission of some twenty ordained American missionaries (besides two medical missionaries and some forty or fifty American women), that they made no reply to these respectful and becoming memorials, and took no notice of them, so far as the memorialists are aware. Doubtless the members of the Lodiana Mission felt that the order for Mr. Herron's removal from Dehra having come from the secretaries in New York, they had only a subordinate responsibility for his removal, but this is no sufficient reason for neglecting to reply to such respectful petitions.

Grieved and disappointed at receiving no reply to their petitions, the native Christians of Dehra then sent a parting address to the missionary they so much esteemed and loved, as follows:

*To the Rev. D. Herron, Missionary at Dehra :*

DEHRA, December 14th, 1883.

REV. AND DEAR SIR :—We, the native Christians of Dehra, take this opportunity of coming together to express our deep regret at your departure from the midst of us, and to assure you that you carry with yourself our heartfelt sympathy and love, which you so well deserve for your uniform and unceasing kindness to us. We had fondly hoped, dear sir, to be under your care and ministry all the days of your life, and to receive blessings, both spiritual and temporal, with which the Lord had blessed us under your ministry in the past, but since it has pleased the great head of the Church that you should be removed from us to another station, and that we should lose the benefit of your ministrations and counsels and the pleasure of your society, we acquiesce in His will, believing that what He does is for the good of us all.

We take this opportunity of thanking you and expressing our gratefulness for the manifold spiritual blessings with which the Lord has blessed us under your spiritual guidance, and we thank you for all those temporal blessings which many of us are enjoying at present. We shall always remember with gratitude your good advices and endeavors for our future welfare, as well as the kindness which many of us have received at your hands. You have always been a friend of the poor, and your desire has always been to promote our happiness in every possible way.

Your name will always be associated with female education, not only in Dehra, but all over India. The Dehra Christian Girls' School, under your superintendence, was the first school in India to send up a girl for the entrance examination of the Calcutta University, and it was only through your exertions that the University allowed her to appear for the examination, and has since thrown open its doors to female candidates.

The city school under your superintendence, has also been a great blessing to us. Some of us have been led to the saving knowledge of Christ through it, and there are many who, though afraid to confess Christ openly, are nevertheless convinced of the truth of our blessed religion and may be reckoned among the disciples of our Lord, like Nicodemus of old.

We assure you that your endeavors to excite our interest in religious matters have always been appreciated by us. We assure you that your labor has not been in vain. It is through your labor that we have now eight voluntary preachers, some of them having no connection with the mission.

It would take a long time to enumerate all the blessings with which we have been blessed under your guidance. They are known to all of us. At this time we have come to assure you that these blessings are not forgotten by us and will not be forgotten.

as long as we live. Moreover, we take this opportunity of thanking Miss Herron and Miss Craig for the many good offices which our wives, sisters and daughters have received at their hands, and assure them that they carry with them our heartfelt sympathies.

In conclusion, we pray that our Lord Jesus Christ may bless you with untold blessings, prosper you in all your affairs and make you the means of saving the millions of India who are as yet unacquainted with the saving knowledge of the Gospel, and last of all, dear sir, we request you to accept from us this silver cup as a token of our love and esteem.

There is ample evidence that these memorials originated entirely with the native christians and non-christians who signed them, and we submit that they are altogether creditable to the heads and hearts of those who show such appreciation of the faithful devotion and earnest labors of the missionary who lives and toils among them for their good. In view of such testimonials, who again can say the people of India are ungrateful or have no proper feelings of gratitude for acts of kindness?

The Rev. Mr. Herron evidently does not know that these papers have come to us, and he may not approve of the use we make of them, but we think our readers will agree with us that they well deserve a permanent record.

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## XII. BADAGAS OF SOUTH INDIA.

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### ABORIGINES OF THE NEILGHISI HILLS IN SOUTHERN INDIA.

Among the hill tribes of these mountains, the *Badagas* and *Todas* are prominent, and some of their usages and superstitions are peculiar. In giving some account of them, an old missionary of long experience among them, writes:

After walking one day from village to village, and finding the people absent from home, I at length came to one where I was able to address a tolerably large assembly, and at the conclusion of my discourse I found it was too late to return to my little hut, and, therefore, I laid myself down on the veranda of the head man's house and fell asleep. At midnight, when all was still, I was suddenly aroused by a voice near me saying, *Swamy! Swamy!* and on starting up I beheld a man kneeling at my side. On asking him what he wanted at that late hour of the night, he besought me to say whether I loved him or not, and on my assuring him of my love he desired me to give my advice in a matter that oppressed his mind. He said that being a disconsolate widower with children he was anxious to marry again, but that the only girl who was willing to have him was, unfortunately, the wife of another man, so that there was no alternative, if they were to be united, but to carry her off by force; that her father had consented to this being done, but that he was anxious to know beforehand whether the enterprise was likely to prove successful or not. I told him that God's blessing could never rest on such a union, and did all in my power to dissuade him from the commission of so great a crime, adding that he would certainly be punished, and that the young woman would probably soon die.

The man went away greatly disappointed, and my sleep was entirely broken, so I arose very early the next morning and walked to my little Bungalow. On my way to the village of the girl's husband, whom I intended to apprise of the conspiracy against him, who should meet me but the man who had disturbed my rest the night before? He immediately prostrated himself before me and implored me, as he feared my anger and the vengeance of my God, to lay my hand upon his head, and say that all should be well. This I refused to do, and adhered to what I had said on the previous night. About a fortnight afterwards I visited the same village, and found that as the man had threatened to drown himself if he could not gain his object, his relatives had aided him in his enterprise, and succeeded in carrying off the object of his love. To have interfered further than I did might have led to serious consequences, for experience had taught me that if thwarted in their wishes the Badagas women do not hesitate to commit suicide by taking opium. I had hoped, however, that after my denunciation of the crime the man would have been afraid to carry out his purpose.

Only three months afterwards I went to the village again, and observing that all the men had shaved off their moustaches, which with them is a token of mourning, I inquired what was the cause, and was told to my grief, that the poor woman who had been taken from her husband under the circumstances above related, was no more. The conduct of the people toward me on this occasion was most peculiar. They were all afraid of me, and some thought me a god, whilst others believed me to be an enchanter, because I had predicted that the displeasure of the Almighty would certainly be manifested against the parties concerned in the crime. A few days afterwards I attended a large gathering of Badagas, and on approaching was met by the chief man of the assemblage, who prostrated himself before me and begged me to assure him that I was not angry with them, and if so to comfort him by bestowing my blessing upon him. This was a painful position to find myself placed in, and I told the man that I was a mere mortal like himself, but that it was my constant prayer that all their hearts might be opened to receive the greatest of all blessings—that of salvation through faith in Jesus Christ. I felt that it was a good opportunity for preaching, and I did so with much liberty and joy in the full belief that the Lord would soon gather these poor lost sheep into His fold. The matter, however, did not end here. On the abduction of the young woman spoken of, her sister-in-law, out of revenge, also deserted her husband, and soon afterwards she likewise died. Upon this each party charged the other with having bribed a priest to kill the girls by their magical enchantment, but finally matters were adjusted.

It was a common custom for such Badagas to carry off the wives of others, and one girl was three times stolen away, and escaped again to her husband; but as opium grows on these hills it was a very common custom for a woman to destroy herself, if she had this or any other trouble. They have very little idea of a state of punishment hereafter. The funeral ceremonies of the Badagas are rather peculiar; like the Todas, they make this a great feast time, more so than any other occasion, young and old, always putting on their best clothing. When the person is supposed to be dying and they have given up all hopes of his getting well, a tiny gold coin of very small value is rubbed over with, or dipped in Ghee or melted butter, this is placed between his lips and he is bid to swallow it if he possibly can; if he is unable to swallow it, it is then wrapped in a bit of rag and tied fast to his arm. Like the ancient Greek and Romans, they thus give the dying man the means to pay his expenses to the other world, this coin being considered sufficient till he passes the bridge, which is as fine as a hair, and separates between this and the invisible world. The moment the spirit has departed they begin to make preparations

for the funeral. Some of the friends start to the forests to gather wood, while others go to bring the Ketas or musicians, whose services are indispensable. As soon as the wood is brought they begin to prepare the funeral car, which is a high towering concern covered with cloth, and which is burnt with the corpse. If the dead person be a man, the musicians employ themselves while the car is being prepared, in making bows and arrows, but, if it is a woman, they occupy themselves in making a rice beater, these articles go with the departed to be used in the other world. When everything is ready the corpse is brought out on a sort of bier and placed under the car, and if it is a man, all his tools, (agricultural), and a sort of wind instrument like a flute, which they all have, and his walking stick, and the dry skin of a pumpkin to serve him as a drinking vessel in the other world, these are all laid beside him, and then he is left alone the rest of the day and night. Very early the next morning the people begin to assemble from all sides, and then they begin a sort of dance called "the dance of death," which is performed by all the male relatives going round and round the corpse with a most peculiar motion. As different parties of friends arrive the men by degrees all take part in this dance while the women stand by looking on. The main object of the men seeming to be the desire to attract and excite the admiration of the women by their wild and excited actions. Sometimes, however, the men will dress themselves as women, and then they will perform the most absurd gestures. By the time it is high noon it is supposed that the spirit has entered heaven, and at that time they cease to dance.

Whilst this dance is in progress the nearest relatives of the deceased continue to walk in turn round and round the corpse in a sort of inner circle, carrying food in a basket on a brass plate, praising the departed and weeping. After this the corpse is surrounded by the whole assembly, and is carried outside the village. The next thing they do is very serious, and illustrates the fact that, amongst all heathen people we see cropping out somewhere the idea of an atonement, that we need something outside of ourselves to take away our sins, and thus we somehow, seem to trace the teachings of the word of God in these heathen rites.

After the corpse is taken outside the village, a calf is brought which is marked in a particular manner, so that it may be known and never thereafter be used for any common purpose. Then one of the Badagas repeats aloud according to a set form, the sins of the departed, *with his hands all the time on the head of the calf, and thus the sins of the deceased are, as it is supposed, transferred to the calf, and he obtains perfect forgiveness, then the calf is let loose and allowed to go where it pleases.* (How like the scapegoat). When this is done the near relatives walk three times around the deceased with earth on their heads, and each one puts a little dust on the face of the corpse, which is then carried to the bank of a stream and burned. All the clothes with which the funeral car is covered, with the jewels, implements, etc., are burned with the corpse. If it rains at the time of the funeral, it is thought to be a very bad sign, they think that the departed must have committed some frightful crime, and, therefore, the heavens are shedding tears. The next day the ashes are collected and thrown into the stream. The male relatives then shave their heads and beards. This, with them, is the outward sign of mourning.

It will be noticed that our missionary thinks these *Badagas* "have very little idea of a state of punishment hereafter." But evidently their belief in a future state is very positive. It is distinctly recognized in their poems. They discard the doctrine of transmigration, so universally believed by the Hindus, and classify the future punishments to be meted out to particular sins. Com-

mon as suicide is among them, the punishment assigned to those who commit this sin by hanging is to hang on trees forever in the other world. Those who commit suicide with opium are to cultivate opium gardens forever. Those who oppress the poor are to be cast into a narrow ditch and suffer hunger forever without food, etc., etc. Their belief in future rewards, for good things done in this life, is equally positive. So universal are such beliefs, even among the lowest and most debased of the race, that when we see statements by authors, however distinguished, that such and such heathen tribes have no term for God in their language, or have no idea of a future state, we are quite unable to accept their testimony. We fully believe "His eternal power and Godhead are clearly seen;" that the heathen "are a law unto themselves;" that they have "the law written in their hearts, their conscience also bearing witness;" that they are daily *self-condemned* for their sins and will be forever. We believe there is no form of infidelity more offensive to God and more paralyzing to the church of Christ than that which exists in the minds of many professing Christians, and some openly avow, *viz.*, that somehow the heathen can be saved without the Gospel, without knowing that Christ has died for them and accepting by faith his atoning sacrifice.

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### XIII. FIELD NOTES.

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*The Christian* (of London) is our authority for saying the statement that Mr. C. T. Studd has placed his fortune (£100,000) in the hands of Trustees for the use of the China Inland Mission, is entirely incorrect. How is it that such erroneous statements are started, and accepted and circulated by seemingly reliable authorities?

"A BIBLE IN INDIA.—Mr. Goheen, of the Kolapoore Presbyterian Mission, relates that, on one of his long tours, late one day when 15 miles from his tent, a young man met him and urged him to come to his home. Being asked what he wanted he drew out a Bible, saying he had bought it of one of the christians, and wanted to have some one explain it to him. Mr. Goheen could not go with him at that late hour, but promised to explain anything if he would bring it to him at Kolapoore. Awhile after he came to Kolapoore, from his home 30 miles away, saying his Bible had been stolen a few days before, and he wanted to buy another, and also to subscribe for a religious newspaper in Marathi. He said he had read the Bible carefully, and he and his family had given up the worship of idols and begun to keep the Sabbath, but their neighbors were giving them much trouble on that account."—*Bible Society Record*.

We thank God unceasingly, that he enabled us to visit every town, city, village and hamlet of this kingdom of Kolapoore, telling of Christ and the way of salvation, leaving some pointed christian truth in each one, and in the large towns, cities and villages of this kingdom and the surrounding provinces, putting in circulation

some hundreds of Bibles and New Testaments, with the blessed assurance that God's Word shall not return unto him void. In *Tasganum*, for instance, seven or eight miles from *Sangli*, we remember selling some 50 New Testaments and a dozen Bibles, on one occasion, to eager readers, as rapidly as we could handle them. From the limit of our tours, a little east of this point, onward to the old Moslem capital of *Beejaoopur*, and beyond half way to *Sholapoore*, the vast region is still almost wholly unexplored by missionaries. and the five ordained missionaries now in the *Kolapoore* Mission should go themselves, or send colporteurs, as soon as possible, with the light of life through all that dark and needy region.

A native soldier whilst asleep in the gunpowder factory at Old *Goa*, where he was doing duty, was bitten by a cobra which had introduced itself into his bed. The man feeling the sharp teeth of the reptile caught hold of it, and paying it in its own coin bit it close to the head and inflicted such a wound that it died instantaneously. The man is still living, but the venomous effects have shown themselves upon his face, where are swellings from which the skin has disappeared.—*Bombay Gazette*.

**PERSECUTIONS.**—We hear of more persecution in Mexico. Bro. Fernandez, the native minister stationed at *San Juan del Rio*, while holding a private service with friends in *Tecozarlia*, one of several villages that he has been visiting, was set upon by an angry mob, and before he could reach his house, was driven from the place. The approaching darkness favored his escape; but the people were so anxious to find their victim, that by the light of torches and armed with clubs, stones and fire-arms, they hunted for him far into the night. He traveled on foot in the mountains all that night and the next day, having for food only a few pieces of dried "tortillas" (unleavened bread) that he found at a poor Indian's hut. He finally reached friends who loaned him a horse with which to return home.—*The Northern*.

**A FRESH REINFORCEMENT FOR BISHOP TAYLOR**, of 26 men, women and children, sailed for Africa, Oct. 1, 1887. At last accounts the Bishop and his party with the steamer, were making good progress up the Congo.

#### FAITH.

Since the Father's arm sustains thee,  
Peaceful be.  
When a chastening hand restrains thee,  
It is He.  
Know His love in full completeness  
Fills the measure of thy weakness;  
If He wound thy spirit sore,  
Trust Him more.

Without measure, uncomplaining,  
In His hand  
Lay whatever things thou canst not  
Understand;

Though the world thy folly spurneth,  
 From thy faith in pity turneth,  
 Peace thy inmost soul shall fill,  
 Lying still.

Like an infant, if thou thinkest  
 Thou canst stand,  
 Childlike, proudly pushing back  
 The proffered hand,  
 Courage soon is changed to fear,  
 Strength does feebleness appear ;  
 In His love if thou abide,  
 He will guide.

Fearest sometimes that thy Father  
 Hath forgot ?  
 When the clouds around thee gather,  
 Doubt Him not.  
 Always hath the daylight broken,  
 Always hath He comfort spoken,  
 Better hath He been for years  
 Than thy fears.

Therefore, whatsoe'er betideth  
 Night or day,  
 Know His love for thee provideth  
 Good alway.  
 Crown of sorrow gladly take,  
 Grateful wear it for His sake,  
 Sweetly bending to His will,  
 Lying still.

To His own thy Saviour giveth  
 Daily strength ;  
 To each troubled soul that liveth,  
 Peace at length ;  
 Weakest lambs have largest share  
 Of this tender Shepherd's care ;  
 Ask Him not then "When?" or "How?"  
 Only bow.

DHULIP SINGH.—We have never made much of the political significance of Dhulip Singh's coquettings with Russia and we commend to the notice of those who have supposed it might have an unfavorable influence upon the Sikhs, an incident, of which information has reached us from Umritsar. In the Golden Temple of that city, the religious capital of the Sikh people—the temple which was lavishly beautified by Runjeet Singh—it was until lately the custom to offer daily prayers for the safety and prosperity of his son, Dhulip. But the other day the Report was spread in the bazar of Umritsar that Dhulip Singh had gone over to the Russians and was plotting mischief with them against the British *raj*. Thereupon the priests of the Golden Temple decided that Dhulip Singh was no longer worth praying for, and the daily prayers for him have ceased. M. Katkoff and others, in Moscow and St. Petersburg, should take note of this.  
*—Bombay Gazette.*

NANA SAHIB.—A correspondent of the *Weekly Times and Echo* declares that Nana Sahib is now "living a few miles beyond Katmandu, in the Nepaul territory, and that he is a recipient of 50 rupees a month from the Rajah of Nepaul. The Indian Government, continues the correspondent, are quite aware of all I state, but while he keeps off British India soil, they don't trouble about him. Natives have been sent to the plains of India to personate him at different times, in order to see if the Government would permit his residence in the plains again, but each personator has been arrested, and when it was proved he was not Nana Sahib, he was released."

ARBITRARY POWER OF MISSION BOARDS.—An able editor speaking of one of our Mission Boards, writes :

" 1st. The possession by this Board of despotic powers in the appointment and control and recall of Missionaries is perilous to the interests of the foreign work. The call of God upon various orders in the Gospel ministry has been recognized by the endorsements of societies and conferences to which they belong. These are acquainted with the record and qualifications of the individual. This has long proved safe and satisfactory. The history of Mission Boards proves that it is unwise to entrust such sacred trusts where they cannot, in the nature of things, be as carefully guarded.

IS LIFE WORTH LIVING ?

(Resumed from p. 448.)

From every care that burdens,

From every bitter grief,

The mercy-seat affords us

A sure and sweet relief.

For every loved one taken

To dwell with him above,

Another tie is added,

Another cord of love,

To draw us to the region

Where all is peace and joy,

Where sins molest no longer

And foes no more annoy.

And for the cross that grieves us,

Its hard and earnest strife,

A starry crown is offered

Of everlasting life.

These obstacles and trials

Which ev'rywhere we meet,

Are stepping-stones to heaven,

To guide our wand'ring feet.

The sigh must wake the longing

For better things above ;

Afflictions and bereavements

Must purify our love.

Life's bitter disappointments

Must cause that thirst within,

Which seeks the " Living Water,"

To quench the fire of sin.

The soul's dissatisfaction,  
 And never-ending strife,  
 Its hungers and cravings  
 Must seek the "Bread of Life."  
 The longings and the strivings  
 Which stir within the breast,  
 Must grasp the invitation,  
 "Come, I will give you rest."  
 Our cross must wake the yearning  
 Which makes life's ending sweet ;  
 Our cares and wants must drive us  
 To the Redeemer's feet.  
 This world cannot afford us  
 The things for which we sigh,  
 So we must look above it,  
 And draw them from on high.  
 Then blest be all life's trials,  
 Which bring us to our Lord ;  
 Since he has kindly promised  
 For all a rich reward.

—I. E. Litzsinger.

SELF-SUPPORT AND CONTROL OF NATIVE CHURCHES—NATIVE PREACHERS' VIEWS.—In the recent Calcutta Conference our native brethren expressed themselves quite freely on this subject, and the views of some of the most intelligent are doubtless well represented by those of Babee Braja, Madhat Basu, who spoke as follows:—"I acknowledge the Missionaries have done this country unspeakable good, but I feel bound to take exception to their conduct in three respects as having had a prejudicial bearing on the condition of the Bengali churches :

1. From ignorance or indisposition, they have admitted a number of questionable characters into the churches.
2. They have mixed up with the Gospel they were commissioned to preach, a mass of sectarian teaching.
3. They have made grants for generations together for the support of Bengali congregations which have operated as a curse rather than a blessing. . . . In order to the healthy growth of these churches they should be absolutely independent of all foreign control."

An educated Native Christian would exercise self-denial, if he saw the European missionaries exercising it; but lectures on self-denial from the lips of a missionary who lives as comfortably as other men in the world fail to exert any influence on the Native Christian. The result is, that educated Native Christians generally, though not universally, take to secular work; and our mission agents are, for the most part, like David's followers, the halt, the lame, and the blind,—people who are in debt or in distress, and who have not succeeded in getting any berth in any secular calling.

The position of a *Hindu widow* is unenviable, if not indescribable. Among the keener privations of her condition is the bimonthly fast imposed upon her. This fast is worthy of the name. The poor creatures—may we not call them beasts of burden?—are denied the right to drink water on these fast days. The widow may be a mere child, her health may be frail and her constitution debilitated, still the rule is as inflexible as fate, as unbending as ice. The life of the sufferer may be in the balance, still custom is king and obedience is necessary. A case has just been reported in a Calcutta paper where the “widow was in her teens,” and, although, she was sick and pleaded pitifully with her relatives for a drop of water to quench a raging fever the boon was denied, and death ensued. How long shall “neutrality” triumph, and cruel superstitions prosper?

**MISSION TO THE AINOS.**—We are glad to see Bro. C. H. Carpenter’s Mission to the AINOS, at Nemuzo, on the island of Yesso, Japan, is not being abandoned. Mrs. Carpenter continues to work on with a brave heart, and with rare faith in God and devotion to her life work; and Mr. L. D. Carpenter, a brother of her deceased husband, of Seymour, Ind., was ordained June 9th (1887), and has gone to join and prosecute the mission.

**GOVERNMENT OF THE CONGO STATE.**—The General Government of the Congo is now completely organised. The Governor-General resides at Boma, where he publishes the decrees which are issued at Brussels by King Leopold, sovereign of the Congo State. The decrees published up to the present refer chiefly to the organisation of property and to respect for authority and law. The civil and criminal code, as existing in Belgium, has been made obligatory for the whole of the Congo State. A tribunal has been established at Boma and a postal service from Banana to Leopoldville, the central office being at the former place. The Governor-General administers the State with sovereign powers, and can by his authority decide all difficulties which may arise. He can even suspend the execution of the decrees of King Leopold, when he may consider it necessary. There is no direct telegraph to the Congo State, as the telegraph communication does not extend at present beyond San Thomas on the Gaboon. Up to this date, the United States and Belgium are the only two countries which have accredited Consuls to the Congo State.

**PROGRESS IN BELOOCHISTAN.**—At Aldersgate Noon Praying-meeting on a recent Tuesday, Dr. Andrew Jukes, C. M. S. missionary to Beloochistan, gave some interesting information concerning the progress of the work. Beloochistan is a large tract of country to the east of Afghanistan, and west of the Punjab. Up till 1878, when, in company with another missionary, he went out, there was no Christian teacher of any kind in the country. The people are all Mahomedans, and, with the exception of a few chiefs, are unable either to read or write. Within the last two or three years some have begun to see the value of education, but for the most part the people are still under the impression that there is not much good in learning.

The people are chiefly of nomadic habits, and live in secluded places on the hills, where the ordinary traveller would see no trace of them, though there might be hundreds within two or three hours’ call. They are, or rather were, until brought into contact with civilisation, a truth-loving people.

The principal mission station is at Dera-Ghazi-Khan, but another, on the hills outside British territory, and known as Fort Munro, is occupied during the hot season, when the Government officials and others reside there. Here there is a medical mission and dispensary, and the missionaries are able to do a great deal of work by reason of a very

interesting habit that prevails amongst the people. This is, that when they meet each other they always ask, "What is the news?" and those who have been absent from their tribe on their return to the durbar have to tell what they have heard. In this way information is rapidly spread over the hill country, and in making known the Gospel to even a few the missionary is sure that, though there may not be a very clear idea of what the Gospel is, yet, as far as the understanding has been reached, they will repeat every word that has been retained when they return to their own people.

Notwithstanding Mahomedan fanaticism and opposition, the work is growing and full of encouragement. There have been a number of baptisms, though some have not turned out well, and a great number of Mahomedans and Hindoos are always inquiring after the truths of Christianity. Some time before Dr. Jukes left for England the son of one of the chiefs, a young man about twenty-two years of age, having heard something about the Gospel, was bidden to go to Alleyghur. He inquired of the astrologers, and received for answer, "Go, and go at once." This he did, and there met Rev. T. Bomford, of Mooltan. His words made such an impression upon the young man that he determined to be a Christian, and asked to be baptized. This, however, Mr. Bomford did not feel inclined to do quite so soon. A few days after, the young man, who had meanwhile been attending the services, again asked to be baptized, and was again refused, but, producing a New Testament, he then referred Mr. Bomford to the account of Philip's baptism of the eunuch, saying, "I believe in the Lord Jesus Christ. What reason have you to hinder me being baptized?" Mr. Bomford could give no satisfactory reason, and the young chief was therefore baptized. Dr. Jukes said he had since heard that the people of Dera-Ghazi-Khan were greatly disturbed when they heard what had taken place; they said, "Our nose has been cut off; we are greatly dishonored." He therefore asked prayer for the young man, that he may be sustained and kept faithful amid the persecution he will certainly have to endure.—*The Christian.*

TEMPTATION.—Billy Bray, the Cornish miner's treatment of tempting suggestions is itself suggestive. One day when a little down hearted, standing upon the brink of a coal-pit, some one seemed to say, "Now Billy, just throw yourself down there and be rid of all your trouble." He knew in a minute who it was, and drawing back said, "Oh, no, Satan; you can just throw yourself down there. That is your way home, but I am going to my home in a different direction." Another time his *crop of potatoes* turned out poorly; and as he was digging them in the fall, Satan was at his elbow, saying, "There, Bill, isn't that poor pay for serving your Father the way you have all the year? just see what small potatoes!" Billy stopped hoeing a moment and replied, "Ah! Satan, at it again, talking against my Father, bless His name! Why, when I served you I didn't get any potatoes at all. What are you talking against Father for?" And on he went hoeing and praising the Lord for small potatoes.

TRUST IN GOD VS. ANXIETY.—"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. xl. 4. "Whosoever shall seek to save his life shall lose it," Lu. xvii. 33. Is there not increasing and excessive care, quite unwarrantable and needless, about the health of missionaries and

mission candidates? Do missionaries live any longer now, by running back to their native lands once in seven years, or oftener, than they used to live when they went to their work for life—never thinking or expecting to return? Do they accomplish any more effective labor among the heathen?

In a score or more of our exchanges we notice a paper recently issued by Dr. Wallace Taylor, in Japan, on "The Health of Missionaries;" and extracts from it, in commendatory references to it, too, in many more. We believe in doctors, but do not believe them infallible. We marked this paper, on its first appearance, with a view to analyze and point out some of its teachings and sentiments which seemed to us likely to prove harmful to the cause of foreign missions. Unable, hitherto, to do this, we utter this word of caution. Excessive care for health and life does not become those who labor for *souls*, professing to follow the example of Him who endured the cross. Are the 800,000,000 heathens of this world likely soon to be evangelized by a race of *dilettante* missionaries anxious most of all to save their own health and lives?

SCIENTIFIC DATA OF THE WORLD'S ANTIQUITY.—The confident assertions of scientists as to the great antiquity of the world, and the human race, based on the depth of buried objects occasionally exhumed, are latterly being severely tested and proven utterly fallacious. It will be remembered that in sinking a shaft not long since in the delta near the mouth of the Mississippi river the skeleton of a Red Indian was discovered. After carefully examining its depth and surroundings and all the facts of the case, an English scientist of world-wide reputation declared it the positive testimony of science that the skeleton had lain there more than 50,000 years. This was accepted by many as conclusive authority, not to be called in question, till in sinking another shaft in the same deposits, and to a still greater depth, a piece of carved wood was discovered. Parity of reasoning required this to have lain there more than 60,000 years. But it was found to be a piece of the gunwale of a Kentucky flat boat; and the inference that Kentucky flat boats had been running on the Mississippi more than 60,000 years was a little too much even for the scientists.

A recent incident recalls this confusion of the scientists by this bit of a flatboat. Not long since an engine on the Kansas Pacific Railway, in crossing Kiowa creek, ran through a broken bridge, sank in the mire, and has made no report of itself since. Parties have dug and bored for it in vain. The quicksands have engulfed it, and they find no traces of it. But quicksands have their limitations, and sometimes harden into rock; and when, in coming generations, this engine shall be discovered buried hundreds or thousands of feet under sandstone, will any of the present race of scientists tell us what will then be the speculations of their

confreres of that coming generation on the discovery of this curious piece of mechanism?

INDIAN ARMY AND REVENUE.—Rev. E. Storror, an English missionary formerly in Calcutta, says the army of British India consists of 64,902 Europeans and 125,246 native soldiers, costing \$80,000,000 a year, from the gross revenue of \$293,000,000. The support of the army, with other extravagant expenditures, has resulted in the heavy debt which now embarrasses the India finances and causes enormous taxation. The debt in 1800 was \$20,000,000; in 1820, \$110,000,000; in 1840, \$169,000,000; in 1860 it had become \$450,000,000, and in 1880, \$788,640,000, imposing a taxation of \$22,875,000, merely to pay the annual interest.

Mr. Storror argues that a smaller army would not only enable the British India Government to dispense with the income now derived from forcing opium on China, and to reduce taxation, but that such reduction of the army would render the British possessions in India more safe and peaceful, and British rule there more welcome and beneficent.

SALARIES OF NATIVE PREACHERS.—Among the preachers in connection with the North India Methodist Mission is one who has rendered more than twenty years of effective service, chiefly within the bounds of the Moradabad district. Before his conversion he had been a wandering “*Guru*” of the Kabir Panthi denomination, and when he became a Christian he brought with him no little influence. Some twenty-one years ago he was the chaprassi of the Moradabad Mission School, in which position he received the very small salary of five rupees a month. In due time it was discovered that he was a man of much ready wit, with an eloquent tongue and any amount of courage, and it was thought best to employ him as a preacher. His salary remained for a time at five rupees, but was from time to time increased to six, seven, ten, twelve, fourteen, and sixteen, rupees. He was contented and happy on the lower rates, but became discontented as his pay increased, until it reached its highest point, when he became more discontented than he had been at any previous time. He claimed an equality with the best paid of his Native brethren, and in reply to every remonstrance and explanation was accustomed to say—“I only ask for my *right*; I claim my *right*.” For a time it was feared that he would become so soured and dissatisfied as to be unfitted for usefulness, but from this extreme he was fortunately saved. Time and grace softened his feelings and he at length became a contented and most useful laborer. Years passed over him, and he steadily rose in the estimation of those who knew him, and proved himself a laborer who needed not to be ashamed.

In the course of the past year, this faithful man became troubled in mind about the small measure of success achieved by him, and began to search his heart carefully to discover the cause. Money and labor had been bountifully expended, but the result seemed to be small. Meanwhile the people to whom he preached taunted him with accusations of working for money. “You work for money and have much more than we possess,” they would say; “give us what you receive, and we are ready to accept your religion.” These taunts made him consider his financial relation to the mission, but did not affect him seriously till one day, when he was praying alone in the fields, God’s voice seemed to say to him,—“Your salary is in the way; give it up.” His decision

was at once made. He said nothing, but resolved to obey. He procured a skin such as devotees carry, resumed the saffron clothing he had formerly worn, and is now known as a "Bábá ji." He goes among the people as he did before he became a Christian, and subsists on what they give him.

**SPECIAL OBJECTS.**—"It is an admirable idea to hand over the support of a native teacher to the Sunday scholars of Muthile. Here is the true way to interest our children in missions. Give them a definite work to support, and they will learn a lesson of the reality of missions and the blessedness of supporting them, which, by God's grace, they will act on all the days of their lives."

—*Church of Scotland Mission Record.*

\*Right, brother. You have the true secret of interesting human hearts, young or old; though our American Presbyterian Mission secretaries plead so persistently that all should give into the general treasury, taking no note or care for the objects to which their gifts are applied. And what wonder, in view of their \$4,000 and \$5,000 salaries, the thousands of dollars they spend on a *deposed* missionary to force him back upon the brethren who condemned and deposed him, the secretaries resisting and destroying his Presbytery in the process, and expending more than \$100,000 a year on missions thus rendered so barren of spiritual results as to suffer a net loss of 126 communicants in a year as the result of such heavy expenditures and the labor of some 200 missionaries, native preachers and helpers! Who can wonder they try to persuade the givers to take no notice of the expenditures.

**THE LIVING LINK.**—I. First among the causes which contribute to increased interest in missions, is the "living link" between a church and the foreign field. Where missionaries are wholly or even partially supported by a church at home; where offerings are contributed to the support of teachers, schools, or pupils abroad; where there is from any cause a line of direct communication and contact, by communication and correspondence, with any definite field in foreign lands, it exerts often immense influence in arousing the zeal of the home church.

One ministerial brother, being asked whether there were any such living link between his congregation and heathendom, replied with characteristic frankness that "he hadn't had any and didn't want any," that "any other link but the church and her board is prejudicial, filling the eye with one field to the exclusion of the whole world, and embarrassing the board and secretaries who know best where to distribute funds and workers." This brother evidently belongs to the conservative party, whose chief representative is a venerable secretary, who always frankly "objects to anything out of the usual course." No doubt the highest ideal of beneficence is that in which our gifts are guided by a sublime unselfishness, a disinterested spirit that can take in the entire world as a whole, and be content to pour liberal offerings into a missionary treasury without ever tracing the streams to their ultimate terminus. But we are all weak saints; as a matter of fact we have not reached an ideal standard. It is well to be disinterested, but there is most danger just now of being uninterested. The Church has been classified into "mission, anti-mission and omission Christians," and in trying

to reduce the latter two classes we have found no means practically more potent than direct contact with some foreign field, through some missionary. Boards are at best but proxies, and secretaries are but substitutes for personal correspondence. The history of missions has demonstrated that any church that sends laborers to a mission field, and comes through them into direct correspondence with that field, its people, its wants, its conditions, its discouragements, its developments, will increase in gifts, in knowledge, in prayers, in sympathy with the work and the spirit of missions, and in general acquaintance with, and zeal for, the progress of evangelization everywhere.

Which are the "banner" churches in all our denominations, judged either by the amount of their contributions or the intensity of their interest? Examination will show that they are the very churches whose liberal giving is inspired and stimulated by the largest direct communication and correspondence with definite fields of labor, through missionaries who are supported in their work by such gifts. The most frantic appeals for money, based on argument or persuasion, do not practically move our people as do the personal affection, sympathy and fellowship, awakened and nourished by this living link of connection and contact with heathen peoples.—*Rev. A. T. Pierson, D. D.*

**UNSALARIED MISSIONARIES.**—Of four University men recently added to the band of C. M. S. Missionaries, we notice two accept no salaries, but go entirely at their own charges; but still loyal to their own church and its Missionary Society. Why do some of our Am. Societies object to such Missionaries, and urge them to keep their own resources and accept salaries from the Society? Let friends and supporters of Missions analyze the motives of Mission Secretaries in every case of such advice, and see if they are not accustomed to control their Missionaries mainly by their money power.

**EGYPTIAN DAMSEL.**—*Rev. John Giffin, Missionary in Egypt, writes to the Associate Reformed Presbyterian:*

"You may tell Dr. Grier that I have gotten an Egyptian damsel some two or three thousand years old, as far as Alexandria, on her way to Due West. I trust he will be able to so modify the rule of the college excluding females as to admit this lady to the institution. I don't think there is any danger of any of the boys falling so in love with her as to neglect their lessons, and she has such old-fashioned, staid and quiet habits that I do not imagine she will give him the least trouble. She is the daughter of a rich priest, but still we will have to ask free admittance, though she may have some treasure sticking in the folds of her quaint gown."

If this "damsel" relates her autobiography, some parts of it may be worth publishing.

**AHMEDNUGGAR COLLEGE AND HIGH SCHOOL.**—Those who read the account of this school in the *Missionary Herald* of July, pp. 262, 263, and remember how Secretary Anderson went all the way to India in 1854, at an expense of some \$10,000 to mission funds, expressly to break up and destroy all such schools, and did destroy them and our primary schools also, may gain a very mild impression of his terrible mistake, and the heavy damage and loss he inflicted on all the missions of the American Board in India.

We had a similar school in Ahmednuggar—the Mission Seminary—in operation some 15 years previous to his coming, and we had succeeded in eliminating all boarding allowances without loss of numbers, but the Secretary would not allow a word of English to be taught in it and crushed it out of existence. Now this many times more costly college has risen on its ruins, and in it "High School English is the only language used in the class rooms." Surely this marks progress, but what a pity a mission secretary should be "clothed with full power and authority" to delay and damage such work so wofully and so long!

UNWISE DIRECTION OF FOREIGN MISSIONS.—It seems to us if any candid man of ordinary intelligence will look over the foreign missionary fields in which Protestant missionaries are now labouring, he will not fail to perceive the necessity for a change in the general mode of operation. The number of missionary societies has become so numerous, that every year it is becoming more and more difficult to avoid complications or collisions both at home and abroad, while the waste of money in their management at home, and the waste of labour abroad, is grievous. So long as the societies were few, and the field practically unoccupied, there was but little risk of missionaries interfering with each other, but now to almost all the inviting fields different societies are sending their missionaries where in some places they are overcrowded, while large extents of territory are wholly unoccupied. Any man if he will look, may see this is injurious; involving as it does a waste of both money and labour, and should have been avoided at the first, but being as it is, should be corrected at the earliest day possible. The difficulty is not with the missionaries, that is, not of their origination, but with the Boards at home. The missionaries go where they are assigned, and in harmony one with another address themselves to their work as best they can. The managers at home, especially those of small societies which mainly exist by popular reports, anxious no doubt to make fair reports, send their men to inviting fields already occupied, that they may have the greater show of success, and their means and labour are bestowed where there is less need than at other places.—*St. Louis Christian Advocate.*

THE LADIES' ASSOCIATION of the Established Church of Scotland raised \$31,785 in 1886, and in its Mission in Africa, India, and China they support 12 European missionaries and 98 Eurasian and native workers. In their 33 schools are 2463 scholars, and 400 Zenanas welcome the visits and teaching of their Christian Agents.

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*They Serve Him Day and Night in His Temple.*

Monday morning, Oct. 10th, when the last material for the REVIEW reached the printer, a summons came to the Editor to enter upon "*higher activities.*" This was his thought of the change—not so much a rest or cessation of suffering, but he expressed it to us in the words, "I believe there will be a gradual unfolding, more and more of God, more and more of all the fields of investigation, thought, and revelation."

To another is granted the sacred privilege of reading the final proof and closing this volume.

The subscribers need no assurance of their endearment to him. Many a letter endorsing suggestions or criticisms or expressing caution, encouragement or sympathy, has been read by him with tears and expressions of praise to God.

During the last weeks he has much regretted that he could not answer personal letters. His ability to have material promptly ready for the printer was a wonder even to himself. He said one day, "It seems as if the REVIEW is written while I am asleep." When unable to remain long in one position, he could pace the room and pray for his work. When unable to walk or to sleep more than half an hour at a time, it was his joy to consult with God about the evangelization of the world, and plan for this beloved REVIEW. He said to us, "I cannot conceive of any greater enjoyment than I have experienced in my work, but I know the activities of the future life are more desirable."

In the family circle on one occasion he prayed—

"Let Thy servant bring one more petition to Thy throne in behalf of the MISSIONARY REVIEW. *Let it not be dropped. Let it not be left out of Thy plans in regard to greatly extending this movement\** and causing it to enlist other thousands.

If consistent with Thy holy will, we pray that the REVIEW may be so conducted by one or more interested in this movement, that it may be a power in extending this movement and enlisting those who hold treasures by which the work may be carried forward. We commit to Thee all interests involved in it. Correct any and all mistakes on the part of Mission Boards and Thy servants on mission fields. Grant an economy of means, efforts and strength, and such a wise, effective administration that results may be ten, twenty, sixty and one hundred fold in souls won to Christ."

Later on his prayers expressed more of a spirit to lay the REVIEW in God's hands to promote His glory either by being continued or discontinued.

August 31st he prayed:

Now, in this matter of the REVIEW, we pray that Thou wilt do what is best. Thou knowest. We only pray that Thou wouldest influence his (Dr. A. T. Pierson's) heart aright. Whether he assumes the responsibility or not we pray that in Thy providence the REVIEW may be a success and go on. We pray that it may be an agency greatly influential in advancing Thy kingdom. If in Thy providence it be better that it discontinue and cease to exist, we resign it into Thy hands. Thou seest Thy servant's imbecility and weakness—that he must let go of it. We acquiesce, leaving it to Thy kind providence, praying that Thou wilt prolong its existence.

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\* The enlistment of young men and women for foreign fields.

God gave him his desire and let him consign this charge to the keeping of those whom he not only chose as peculiarly fitted for the trust but also personally loved. Saturday morning, October 8th, he signed the papers transferring the REVIEW.

His other desire—a return to India—was denied. While loved ones were anxiously waiting for guidance as to the voyage, God's tender love planned otherwise. When his son expressed a fear that he would not live to cross the ocean, he replied, "They can lower me into the ocean, Grace and Mother can go on to the work. *The ocean washes the shores of every land.*"

We praise God that his own hand placed his seal to a REVIEW which is to touch *every land*.

Saturday he penned his last lines. The quill was laid as if ready for use Monday morning. His words to his subscribers, just as he sent them to the printer, testify his willingness to lay it down at the bidding of Him in whose strength and for whose glory he had used it :—

"As this is the last number of our REVIEW we can hope to issue, our readers will be interested to know the present outlook. The disposal made of the REVIEW is stated in detail in the leading Article and Prospectus of this number. Of our hope and purpose to return to India, we can only say, they have been severely damped and checked by a recent change for the worse in our cruel disease. We are obliged to defer the proposed date of sailing, and much fear we are not to have strength for the voyage at all, and wait for a further manifestation of God's will and purpose; longing to go back to our dear Mission, but resigned to do or suffer His blessed will.

"We have hastened the issue of these closing numbers of the volume and year for reasons sufficiently manifest to our subscribers. If able to sail, we desired to do so by the 12th of October. If entirely disabled, we desired to complete the volume while yet a little strength remains. So that in either event the haste has seemed imperative.

"Again to each and all our subscribers and friends we bid an affectionate farewell, hoping to meet them in that blessed world where sickness and suffering are unknown.

"Were we to multiply words we could not express the struggling emotions of our heart at this juncture, and silence is the most expressive.

"With silence only as their benediction,  
God's angels come,  
When in the shadow of a great affliction  
The soul sits dumb."

**XIV. SAILING OF MISSIONARIES.**

REV. MR. and MRS. BOOTH and MISS ANNIE THOMPSON, sailed for Japan, June 9, 1887.

REV. JAMES CHALMERS, L. M. S., returning, and REV. and MRS. A. E. HUNT, sailed for New Guinea, June 25th and 28th, 1887.

REV. R. E. LANCASTER and REV. J. E. BEAR, for China; and REV. D. P. JUNKIN and REV. HENRY PRICE for Japan were to sail Sept. 10, 1887.

REV. and MRS. GEORGE E. ALBRECHT, MISS MARY POOLE, MISS M. LOUISA GRANT, MISS ELIZABETH C. KENDALL and REV. and MRS. DR. HENRY M. SCUDDER, sailed for Japan, June 27, 1887.

REV. and MRS. DANIEL J. TREIBER, for Rock Mission, Micronesia, sailed June 21, 1887.

REV. T. H. COLHOUER AND WIFE of the Methodist Protestant Church, sailed May 12th, to join the mission force of that church in Yokohama, and MISSES WHETSTONE and BONNETT on June 4th.

REV. and MRS. E. W. McDOWELL, REV. and MRS. JOHN C. MECHLIN and REV. and MRS. E. W. ST. PIERRE, MR. WILLIAM A. SHEDD and MISS EMMA ROBERTS, have recently sailed for the West Persia Mission.

MR. and MRS. LEWIS F. ESELSTYN sailed in Oct. for the East Persia Mission.

MR. and MRS. STOWELL ASHWELL, sailed July 20, and REV. and MRS. G. A. SHAW, July 22, for Madagascar.

REV. and MRS. J. W. HILLS, sailed for Samoa, July 23, 1887.

MRS. ALICE G. GULICK, returning to Spain, sailed July 21, 1887.

REV. and MRS. JOSEPH T. NOYES, MISS BESSIE NOYES and MISS CARRIE S. BELL, for Madura, India, and Miss SARAH BELL for West Central Africa, sailed July 30, 1887.

REV. and MRS. P. A. EUBANK, returning, have just sailed for Ogbomo-Shaw, West Africa.

REV. JASON PENDLEBURY, sailed for Grahamstown, So. Africa, July 27, 1887.

MISS CAROLINE FITCH left London for Zanzibar, July 7, 1887.

DR. VENON ARDAGH, Aug. 3, REV. R. P. ASHE and REV. R. H. WALKER, Aug. 5, left London for Zanzibar.

REV. ALEX. TOMOV, sailed for Calcutta, Sept. 22, 1887.

MRS. M'CULLOCH and MR. and MRS. W. H. STEVENSON, sailed for Calcutta, Sept. 17, 1887.

BISHOP BOONE, returning to China, sailed Sept. 5, 1887.

MESSRS. J. J. COULTHARD, W. J. LEWIS, A. HODDLE, J. O. CURNOW, A. H. FAERS, J. F. DRYSDALE, D. J. MILLS, JAMES ADAM and ARCHIBALD GRACIE, C. I. M., sailed for China, Aug. 25, 1887.

DR. and MRS. BALISH, sailed for the Reformed Presbyterian Mission at Latakia, Sept. 5, 1887.

MISS META HOWARD and MISS RATHEVEILER, sailed for Corea, Sept. 21, 1887.

DR. and MRS. D. E. OSBORNE and MRS. F. M. PRICE, returning to Shansi, sailed Aug. 23, 1887.

REV. and MRS. JOHN S. CHANDLER, returning to the Madura Mission, MR. WM. N. DE KEGT, MISS ELIZABETH M. LYMAN and MISS ANNA L. MILLARD, to join the Marathi Mission; MISS SARA E. GRAVES, returning to Turkey, MISS EMILY R. MONTGOMERY, returning, also MISS PHEBE L. CULL, returning; REV. JAMES P. MCNAUGHTON, MISS JANE C. SMITH, and MISS HELEN L. WELLS, to join the same Mission; and MISS HENRIETTA L. SEELYE, sailed Sept. 8, 1887.

REV. HORATIO B. NEWELL, MR. SAMUEL C. BARTLETT, JR., MISS ALMINA GILL, MISS CORNELIA JUDSON, and MISS MATHILDE H. MEYER, to join the Japan Mission, sailed Sept. 10, 1887.

## XV. DEATH NOTICES OF MISSIONARIES.

We regret to learn of the death, by inflammation of the brain, of MISS ELLA GRACE BALDWIN, at Tangier, Morocco, July 21, 1887. Warmest sympathy to Bro. and Sr. Baldwin.

REV. F. ABEL, C. M. S., died at Fyzabad, India, July 2, 1887, after some 50 years mission service.

REV. AUGUSTUS BROADHEAD, another dear brother and India missionary, has fallen, died Aug. 29th, 1887, at Toronto, Ont., whither he had gone from his pastorate in Bridgeton, N. J., in search of health. We grieve for his early death. Born in Milford, Pa., May 13, 1831, he graduated at Union College, N. Y., 1855, and subsequently at Princeton Theological Seminary, married Miss Emily Cumming, of Princeton, N. J., 15th July, 1858, and sailed for India Nov. 7, 1858, and, after some 20 years mission service, returned on account of health, and in 1881 took the pastorate of the first church in Bridgeton, N. J. "Servant of God, well done."

MRS. SUSAN R. HOWLAND died at Godooville, Ceylon, July 23, 1887, after more than 40 years of mission service.

REV. MATHEW GODMAN, died at Clapham, June 25, 1887.

REV. ALBERT A. STURGES, of Micronesia, died in Oakland, Cal., Sept. 4, 1887.

REV. R. G. WILDER died at 436 W. 20th street, New York, Oct. 10, 1887.

Since the decease of MR. WILDER, an unfinished letter written in Marathi has been found. We venture to believe this translation of it will be of interest to many:

To the beloved Brothers and Sisters of the Presbyterian Christian Church of Kolapoor, India, WILDER SAHIB'S great, great Salaam!

Since I left you and came away my first purpose I have not let go, but am firmly holding it. It is with you to live and with you to die. I have been cherishing this purpose until now. I have been involved in the pressing work of the *Missionary Review* and therefore the delay. Even after this cruel disease came upon me, I did not relinquish this purpose, but firmly resolved to get on a steamship in the month of October and return again to you.

But the disease has grown greatly and become so unbearable that the hope has sunk. Going back cannot be, and it remains for me to say to the dear Savior, "Not my will, but thine, be done." As I cannot see you again in this world, it is in my mind to write you a few words. But my strength is so lacking that writing is very difficult, and I cannot write as I would wish.

First: If is my desire and prayer that Bhiwa, Baizoo, Khunder, Bussunt, Subi, Kashi, etc., that you all may with a steady mind and renewed steadfastness cleave to your faith in Christ. Col. II. 6, 7, III 2-4 and 12-16, and read on.

Second: For the salvation of your friends, neighbors, kith and kin, continue exercising great hope and travail of soul. To say come, come into the church is not enough. Longing is necessary. Such earnestness and beseeching must be shown that they will hear and turn. Tim. VI. 11, 12.

Third: Your church should have a Pastor. It has been delayed too long. In order that the church may grow and become independent it is necessary that from among yourselves you should select and appoint your own pastor. In order that your influence may permeate your people and that you may carry on God's work properly for this you should have a pastor, and the church should in every respect supervise and control its own work.

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## XVI. BOOK AND LITERARY NOTICES.

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WHITE UNTO HARVEST, by Rev. A. R. Pearson.—Thanks for this able and interesting discourse. It should inspire fresh courage and more earnest efforts in behalf of missions in the Methodist New Connexion.

WOMEN AND MISSIONS, by Rev. J. T. Gracey, D.D.—This pamphlet is a reprint from the *Methodist Review*; and well deserves the distinction. It is full of interest, with valuable facts and statements, and some historical account of most of the Woman's Mission Boards and Societies hitherto organized.

"*My Missionary Apprenticeship*," by Dr. Thoburn, has reached its fourth edition. A few new chapters have been added. We have read the volume over again, and it has the same charm and freshness and power that it had when we first read it. It contains a rich mine of missionary experience which must needs be helpful to any missionary in any part of the world, or to any intending missionary. The philosophy of faith is also illustrated with such simplicity and sweet reasonableness as must needs make it helpful to any earnest Christian or to any one desiring so to be. With the fullest fervor there is no fanaticism. The wide circulation of the book must do incalculable good. Send to Phillips & Hunt, 805 Broadway, New York, or to any Methodist book-store, and put the book in the hands of your friends after reading it yourself.

Such is the verdict of a very intelligent exchange on this volume of Dr. Thoburn. We would qualify slightly on two points. The discussion on a *call* to be a foreign missionary is open to the same objections as that on the same subject in the smaller volume of five Addresses, by the same author. There is a strained attempt to make some *supernatural* elements appear in the call, while there is only a strong impression of Christian obligation wrought by a proper consideration of the needs of the heathen and the circumstances of the case.

Much of the volume is made up of a kind of journal, interesting and profitable to young missionaries and candidates, but somewhat monotonous to general readers.

THE HOMILETIC REVIEW for September is prompt in its appearance, and shows, no falling off in interest. One of the marked features of the *Review* for the current year is the series of masterly and brilliant papers on some of the "Representative Preachers of the Day," which is justly attracting wide attention. Dr. Talmage, and Rev. Henry Ward Beecher, were discussed in former numbers, while Dr. Phillips Brooks is the subject of the current criticism. The article is much longer than the former ones, but is marked by the same fairness, and discrimination, and rare power of analysis as characterized the previous ones. It will be read with intense interest by Dr. Brooks' friends and by the public. Dr. Eaton, of Louisville, Ky., has an able and sensible article on the Labor Problem. Prof. Winchell gives a short paper on Recent Scientific Discoveries of special interest to clergymen. While Dr. Stuckenbergh, of Berlin, not only fills well his usual department, "Current Religious Thought of Continental Europe," but in the Review section furnishes a very instructive article on the "University of Berlin." Other shorter articles, with a good array of interesting sermons, "Homiletics," "Pastoral Theology," "Study Table," and a vast amount of Editorial and Miscellaneous matter combine to make a number of high merit, notwithstanding the tropical heat of the summer. Published by FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

CHRISTIAN THOUGHT for August is one of the best numbers of this much-to-be-prized magazine, which has come to hand. Its first article entitled "The Conservation of Spiritual Force," by Rev. J. W. Lee, D. D., is a vigorous lecture, keenly intelligent, broad and explicit, and will demand by its many forceful thoughts, the attention and admiration of the scholarly. The second article is a paper written by Charles B. Warring, Ph. D., called "A Literal Genesis I. in the Light of Present Knowledge." It is clear, intensely interesting and will bring honor to its author. Among the attractions of this sterling bi-monthly, is a reproduction of Rev. Dr. Joseph Parker's tracate, named "Job's Comforters," under the title of "Scientific Sympathy." It will amply reward careful perusal. "Views and Reviews," a special department, is replete with good things. "Law and Miracle" repays study. "Faith" is a paper which presents the thoughts of Mr. William B. Noble, of Washington, D. C., on the theme as they were delivered at the Commencement, at Harvard University in 1855. The whole number is a priceless contribution to the sublime subjects which are so constantly engrossing the best thoughts of the best minds. Dr. Deems is doing a good and grand service in maintaining this sound and strong magazine. We have repeatedly advised clergymen and theological students who wish to keep abreast of the times in religious philosophic thought, to secure the back volumes of this able and indispensable magazine. The price is \$2.00 a year; Clergymen, \$1.50. Single copies 40c. WILBUR B. KETCHAM, Publisher, 71 Bible House, New York.

THE HIGH-CASTE HINDU WOMAN, BY PUNDITA RAMABAI SARASVATI, with Introduction by Rachel L. Bodley, A.M., M.D., Dean of Woman's Medical College of Pennsylvania. We regret our inability, in our extreme suffering and weakness, to say what we would gladly say of this unique and elegant volume. We are thankful the public press and so many friends and readers have supplied our lack of service. The book supplies a great need and will accomplish much good.

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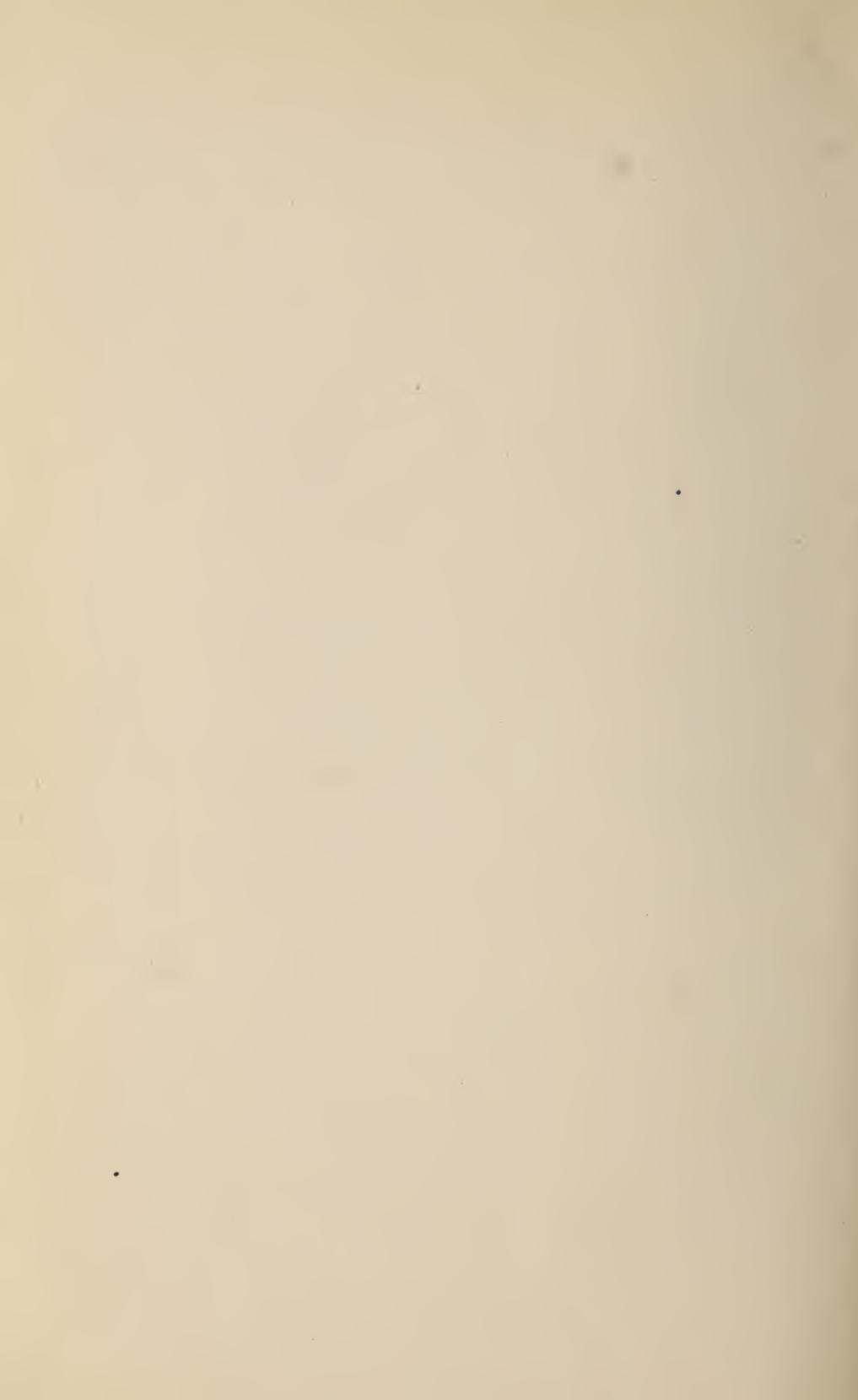


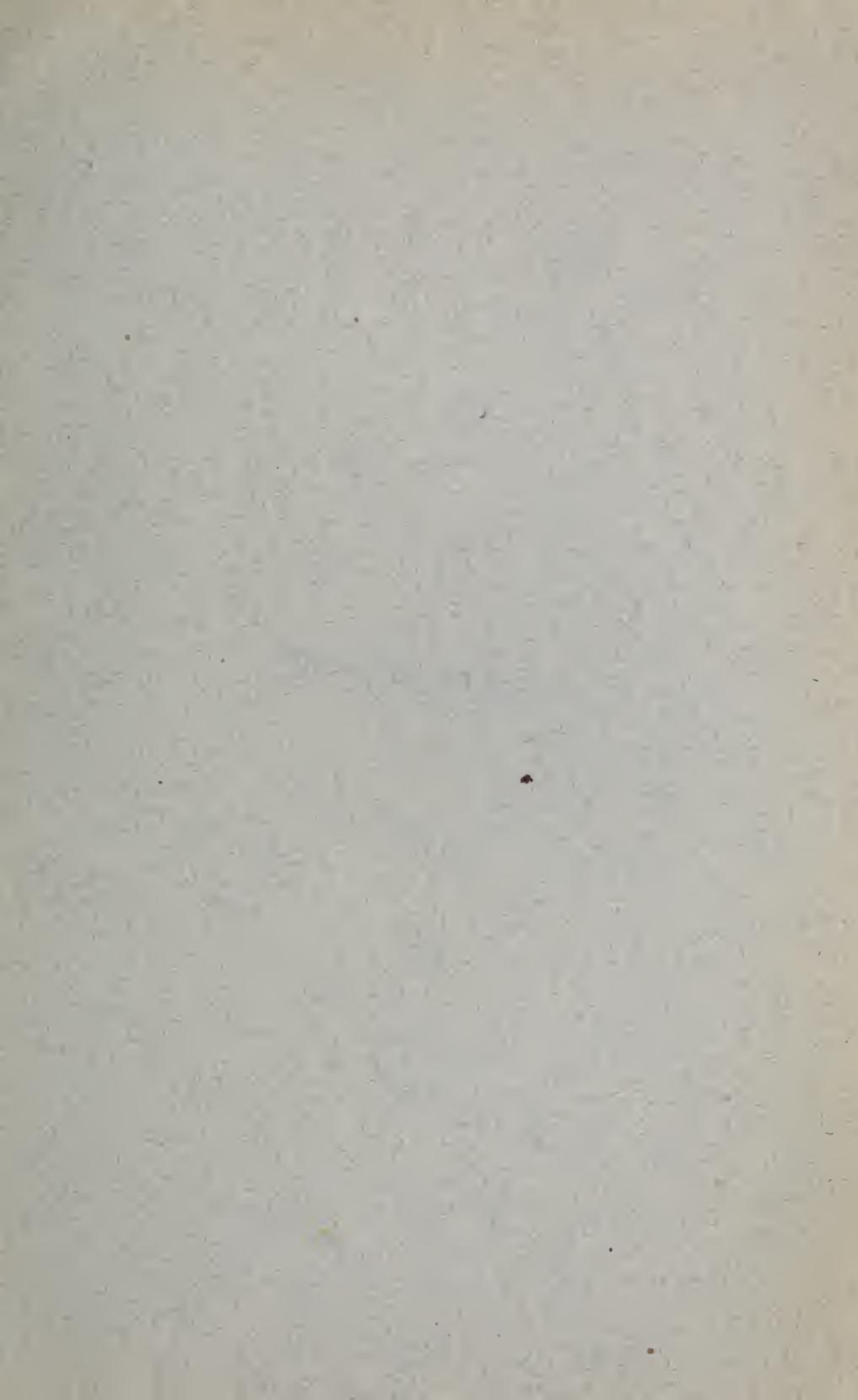










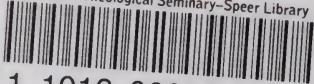


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